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# CHRISTIANOGRAPHIE,

OR

## The description of the multitude and sundry sorts of Christians in the World, not subiect to *the Pope.*

## With their vnitie, and how they agree with the Protestants in the principall points of Difference betweene them *and the Church of* Rome.

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*Goe yee therefore and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost.* Mat. 28. 19.

*And they went forth, and preached every where: The Lord working with them.* Marke, 16. 20.

*After this I beheld, and loe, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lambe.* Rev. 7. 9.

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*The second Edition inlarged.*

*LONDON,*

Printed by *W. J.* and *N. O.* for *Matthew Costerden*, Stationer. 1636.

# CHRISTIA-
# NOGRAPHIE.

or

## The description of the multi-
tude and laudry sorts of Christians
in the World, not inclosed in
the Popedom.

## With their unity, and how
they agree with the Christians in the primi-
tive Church. Their Differences from the Turk,
and the Christians of Muscovie.

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Printed by W. J. and P. O. for M. Wotton
Cofurnier, Stationer. 1659.

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# TO THE RIGHT REVEREND FATHER IN GOD *FRANCIS* Lord Bishop of *Elie*, my verie good Lord.

IT was an observation of our late Soveraigne Lord, King *James*, of blessed memory that VVhereas the *Romanists* cannot confirme their Faith, either by sacred Scripture, or ancient Traditions; Their manner is to cry up the Visibility of their Church, and Authority of the same: And thereby they delude many of the ignorant and unlearned, bearing them in hand that there was no such thing in the world as a Protestant, before *Luther*: And that before his time, all *Christians* in the world beleeved as

they doe: And that their Church hath not onely beene visible in all ages, and all times, but eminently conspicuous, & illustrious. And to this purpose one of that sect latly delivered to a person of qualitte, this writing following, (*viz.*) *It is plaine in holy Scripture, and confessed by the Protestants, that the Church of God should be alwayes visible, and it was agreed by* D. White, *and* D. Featly, *to* Mr. Fisher, *and* Mr. Sweet, *to prove a visible succession in the Protestant Church, that they both could and would in all ages, from* Christ *to* Luther *by name, out of good Authors produce Doctors and Pastors professing the Religion which the Church of* England *and* Protestants *professe. This was promised, This is now required, without shifts, and idle delaies, &c.*

WHereas in this writing, and absolute promise is pretended to be made by your Lordship, and D. *Featlie*, to Master *Fisher*, and M^r *Sweet*: I finde in the relation of the conference (testified and subscribed by Honorable personages, and others,) The said promise to be made but upon condition onely: That the forenamed Iesuits would shew visible professors of the intire Doctrine of the Romish Church, (as it is comprised in the Councell of *Trent*) in all ages, and name them out of good Authors, especially of the first 600 yeres

*Conference. pag. 7.*

And

And in particular your Lordship required them to prove, by Christ and his Apostles, or by any of the Fathers for the first 600. yeeres, these sixe Tenets of the Roman Church, viz. *Conference. pag. 22.*

1 *That all power of Order, and Jurisdiction, in respect of the Churches, is to be derived from the Church of* Rome.

2 *That no Scripture sence, or Translation thereof, is Authenticall, unlesse the same were received from the Church of* Rome.

3 *That the Roman Church onely was, and is the Authenticall Custos of unwritten Traditions.*

4 *That all generall Councels were called by the sole Authoritie of the* Pope, *and that hee might ratifie and disanull whatsoever pleased him in them.*

5 *That the Pope hath power to Canonize Saints.*

6 *The the* Pope *had or hath power to depose Princes.*

Likewise Doctor *Featlie* required of them to produce out of good Authors, not any Empire or Kingdome, but so much as any Citie, Parish or Hamlet, within 500. yeeres after Christ, in which there was any Visible assembly of Christians to be named, maintaining and defending either their *Trent Creed* in generall, or these points of Popery in speciall to wit. *Conference. pag. 7.* *Conference. pag. 9.*

1. *That there is a treasurie of Saints merits, and*

*superabundant Satisfactions, at the Popes disposing.*

2 *That the Laitie are not commanded by* Christs *institution, to receive the Sacrament of the Lords Supper in both Kindes.*

3 *That the publique service of God in the Church, ought, or may be celebrated in an unknowne tongue.*

4 *That private Masses wherein the Priest saith,* (edite & bibite ex hoc omnes,) *and yet eateth and drinketh himselfe onely, are according to Christs institution.*

5 *That the Popes pardons are requisite, or usefull to release soules out of Purgatory.*

6 *That the effect of the Sacrament dependeth upon the intention of the Minister.*

7 *That extreme unction is a Sacrament properly so called.*

8 *That we may worship God by an Image.*

9 *That the sacred Hoast ought to be elevated, or carried in solemne procession.*

10 *That Infidels, and Impious persons yea Rats and Mice, may eate the body of Christ.*

11 *That all Ecclesiasticall power dependeth on the Pope.*

12 *That he cannot erre in matter of Faith.*

13 *That he hath power to cannonize Saints.*

14 *To institute Religious orders.*

15 *To depose Kings. &c.*

He also urged Master *Fisher*, and Master *Sweet*, to name but one Father or one writer of

note

note, who held the particulars above named, for 500. yeres after Christ: which they would not nor could doe.

VVhereby any man may see, that they who call for a Succession in our church, cannot shew it in their owne.

Moreover, it is not a succession of persons, or catalogue of names, that maketh a true Apostolicke church; But the true primitiue Faith once given to the Saints, set downe in holy Scripture:

Our Lord himselfe telleth us, *that he that is baptized, and beleeveth, shall be saved*: now to perswade such a one that is baptized, and beleeveth, that he is no member of Christs church, except he can also set downe a catalogue of the names of his spirituall parents, since Christ is al one, as to perswade such a one that he is no man, because he cannot reckon up his naturall parents, and fetch his pedigree from *Noah* or *Adam*. Marke. 16. 16.

Lastly, whereas they clamour for a catalogue of names (as in this writing) without all shifts and idle delayes, they have cata-

logues

logues plentie, written both by strangers, as by *Illyricus*, by *Symon de Voyons Mounsier Plessis*, & others, and by our countrimen, as by Bishop *Iewell* for the first 500 yeeres, by the Primate of *Armagh* for the next 500 yeeres, and by the late Lord Archbishop of *Canterburie*, for the last 500 yeeres, with divers others, to which they have returned no answer, as I can heare of, but they lie upon their hands: also of late Master *Birkbeck* hath written a catalogue, who acknowledgeth Doctor *Featlies* great furtherance in it, (as I also doe) but most especially, I acknowledge my selfe bound unto your Lordship, for your helpe and incouragement which imboldeneth me both to write, and publish this Treatise.

Now although the contents of the former writing have beene sufficiently answered, againe, and againe, and neede nothing of mine being one of the meanest of all my brethren: Yet I shewed them that brought it me, that instreed of a Catalogue of Names, I would shew them a Catalogue of Churches, in which there now are, and have beene many millions

millions of Christians, who have generally borne witnesse, and now doe, to the truth professed by us, and our Religion, in the principall points in controversie betweene the Roman Church and us, as the Greeke Church, which hath foure great Patriarches.

The first of *Constantinople*, whose succession I have set downe from Saint *Andrew* to *Cirill*, the now Patriarch: which succession, hath not beene so interrupted with so many Schismes, as the Romish succession hath beene.

The second of *Alexandria*.

The third of *Antioch*.

The fourth of *Hierusalem* which Greeke church is of larger extent then the Romish church in *Europe*, and more ancient. The Romish church having received Christianity from them.

*Alexandria was inhabited with Greekes, and also many other great Cities and Provinces, in Africa & Asia, have at this day many Greeks in them.*

Againe, the *Moscovite* or *Russe* Christians, who inhabit many countries not onely in *Europe*, but also in *Asia*, as the great Kingdomes of *Casan* and *Astra-*

*can*, and other great Provinces, all which together are almoſt of as great extent as al Europe beſides; As alſo the Chriſtians under the Patriarch of Muſal in *Aſia*, which Chriſtians *Vitriacus* the Cardinall reporteth to live in ſeverall, in infinite numbers with their King, and alſo where they live mingled with Saracens, they are not fewer then they: and howſoever ſome ſay that theſe Chriſtians are decayed ſince Vitriacus time, yet Poſtell reporteth, that they are yet more then the Latine church. As alſo the Iacobites diſperſed in fortie Kingdomes. The Armenian chriſtians in Europe, Aſia, and Africa, who have a thouſand Biſhops, as Cardinall Baronious reporteth, out of Otho Friſingenſis; and alſo the Abaſsin chriſtians in Ethiopia, under their Emperour, who hath many great Kingdomes of chriſtians under him. All theſe and many more hereafter ſet downe; as they doe agree with us in the maine points of Religion,

ligion, being al baptized in the name of the Father, Sonne, and holy Ghoſt, &c. ſo alſo.

1 *They deny the Popes Supremacy, ſome of them excommunicating him yeerely for an Hereticke, or Schiſmaticke, accounting him, and his Church hereticall.*

2 *They receive the communion in both kindes.*

3. *They have no private Maſſe.*

4. *They hold not Tranſubſtantiation.*

5 *They offer no propitiatorie ſacrifice for the quicke, and the dead, in their Liturgies.*

6 *Married Prieſts doe adminiſter among them.*

7 *They know no Purgatorie, nor uſe any Prayers, nor ſell any Pardons to releaſe ſoules from thence.*

8 *Moſt of them have their Service in their owne tongues.*

Now howſoever the Romaniſts account no more of the teſtimonies of theſe chriſtians, then of the teſtimonies of Iewes and Turkes, and eſteeme them damned perſons, as they doe us; yet let them know, that theſe chriſtians are baptized, and beleeve in chriſt, and alſo live devoutly to God, obediently to Princes, and ſincerely to men: yea many of them, ſuffer very much for Ieſus Chriſts ſake, which they might free themſelvs of if they

would renounce their Religion, and obtaine great honour, and estate; for the Turkes Ianisaries, and Basha's, are most of them renegado Christians, But these poore Christians account their Saviour more deere to them, then all the honours, and riches of the world.

Therefore farre bee it from any Christian Soule to account these men damned, as the Romanists doe, onelie for not being subiect to the Bishop of Rome, according to their Tenet: That every Soule must of necessitie of Salvation be subiect to the Bishop of Rome.

*Bonif. 8. in extrar. de major. & obedi. cap. unam sanctam &c.*

As for the Dedication, in regard I have received manie kindnesses from your Lordship, both when you were my neighbour, and since: I am bold to present this Treatise to your Lordship, desiring your patronage and protection, and also most humblie intreating Almighty God to multiply

tiplie his blessings upon you, to your owne Comfort, and good of his Church.

*Your Lordships*

*most humbly devoted,*

EPHRAIM PAGITT.

*Parson of the Church of* St. Edmonds the King *in Lombardstreet* London.

# To the Reader.

*That which I intend in this treatise, is, to shew that there are many Christian Churches as well in* Europe *as in the other parts of the world, that doe not adhere to the Roman Church, nor acknowledge the Pope for their head. Invaine therefore, and to no purpose, do many of that party runne up and downe the world, and cry up the Church of Rome, for* that one, holy catholicke Church, *which is so assisted by the holy Ghost that it cannot erre, when she is indeed but a member (and no sound one neither) of that body; as being miserably infested at this day (which also the learned and sober men amongst themselves cannot deny) with many new & fond opinions, and with superstitious practices not a few.*

*The Greeke Church may, for ought I know, by the same reason say, that she is that one* infalible, Catholicke Church, *that all are Schismatickes that communicate not with* her, *and that out of* that Church *there is no salvation to be had. One thing I adde by way of caution: I have cited many of the opinions and practices of those Christians, that live in the Easterne, and other remote parts of the world, but I doe not undertake to iustifie them in every particular; I would not be so understood:*

*it*

*it sufficeth for my present purpose, to shew, that many Millions of Christians in the world, differ from the Papists, yea and that in the most of those things, wherein they, and the Protestants do disagree, and which is the maine of all, that few, or none of all these doe acknowledge the Church of Rome for their Mother, or have any dependance on her.*

*If any man be disposed to write an answer to this treatise, let him confute the maine plot and scope of the booke and not snap and cavill onely at some particulars in it which is the common custome of them that goe the Romish way.*

*The God of peace make peace in Christendome, and grant that all they that confesse his holy name may agree in the truth of his holy word, and live in unity and godly love. Amen. So prayeth*

Thine in our common Saviour:

E. P.

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CHRISTIA-

# CHRISTIANOGRAPHIE,
## or the description of the sundry sorts of Christians in the world.

### The First Part.

AMong the usuall and false pretences, wherewith our Adversaries of *Rome* have long gone about to deceive the simple and ignorant. One of the principall, is the *Paucitie* of the Professors of the *Reformed Religion*, and the *Multitude* of them, and *Amplitude* of their *Religion*, as if all the *Christians Kings, Emperours*, and *Bishops*, before King *Henry the Eight*, and Archbishop *Cranmer*, and also the whole Church of God had beene subiect to the Bishop of *Rome*: but onely a few *Protestants*, shut up in an obscure corner of *Europe*: To discover the falshood of these, their vaine and glorious boasting. I purpose to set downe.

1 *The Churches* of *Christians* in the world, not subiect to the *Pope*, or differing in Religion from him.

2 *The places* of their *Dwellings*, and large *Habitations*.

3 *Their* VNITIE, and how they do agree with us in the principall points in Controverſie betweene the Church of *Rome* and us.

4 *The* ANTIQVITY of theſe Churches, ſome of them being more ancient then the Church of *Rome*.

5 A SVCCESSION of *Biſhops* in ſome of their Patriarchall Churches, and other Epiſcopall Sees.

6 How the *Church* of *Rome* hath beene *advanced* above other Churches, and how it hath beene ſince ſupported and held up.

7 That the Church of *Rome*, in that ſhe excommunicateth all other *Chriſtian* Churches, is the moſt ſchiſmaticall Church in the world, as alſo erroneous.

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## *The ſeuerall ſorts of Chriſtians in the world, not ſubiect to the Pope, or differing in Religion from him.*

### CHAP. I.

*CHriſtianity* is not confined to one Countrey or Nation, but it is diſperſed over the face of the whole Earth. Our Lord and Saviour being ready to aſcend into Heaven, commanded his Apoſtles, ſaying, *Goe ye and teach all Nations, baptizing them in the name of the Father, and of the Sonne, and of the Holy Ghoſt.* And this his commandement

*Mat.* 28. 19.

the

the holy Apostles put in execution. *They went forth and preached every where, the Lord working with them.* In the Ecclesiasticall histories, the countries and Nations are named, in which, & to whom they preached. *Mar. 16. 20.*

*Peter* preached in *Iudea*, ANTEOCH, *Galatia*, *Cappadocia*, *Pontus* in *Asia*, *Bithinia*, and *Rome*. *Pererius ad Roman. cap: 10. sect. 27. ex Origene. Dorotheo, Eusebio Hieronymo, Isidere aliisque.*

*James* The sonne of *Zebedee*, in *Iudea* and *Spaine*.

*Iohn* in *Iudea* and *Asia* the lesse.

*Andrew* in *Scythia*, *Europe*, in *Epirus*, *Thratia*, and *Achaia*.

*Iames* the brother of our Lord in Hierusalem.

*Philip* in *Scythia* and *Phrygia*.

*Bartholmew* in the farther *India*, and *Armenia* the great.

*Mathew* in *Ethiopia*.

*Thomas* to the *Parthians*, *Medes*, *Persians*, *Brachmans*, *Hireanians*, *Bactrians* and *Indians*.

*Simon* in *Mesopotamia*, *Judas* in *Ægypt*, and both after in *Persia*.

*Matthias* in the higher *Ethiopia*.

Also *Paul* and *Barnabas*, in many countries of *Europe* and *Asia*.

All these published the same faith for substance, which we at this day professe in the Church of *England*, for *they taught those things that Christ commanded them, which are set downe by the will of God, in holy Scripture, to be the pillar and foundation of our faith*, as *Irenæus* writeth. And although men are generally perswaded, that these Churches are perished, or become *Hereticks*, yet according to Gods promise of *Per Dei voluntatem in scripturis nobis tradiderunt fundamentum et columnam fidei nostræ futuram, Colen. 1625. Ireneus adverss: hæres: lib: 3, cap 1.*

*Mat.* 28. 20. *assistance*, not onely to themselves, (viz.) *Lo I am with you alway*, but also to their *Successors*, preaching after them, *even to the latter end of the world*, *Christianity* remaineth in many of these *Regions* to this day; maugre the cruelty of the *Tyrants*, and malice of the divell, as will appeare afterwards by the testimony of *Historiographers*, and other unreproveable Authors.

*Some* make but six sorts of *Christians* in the world.

*First*, the *East Church*, which challengeth to her selfe the first place, in regard of her prerogatives and priviledges, as having almost all the *Apostolicke Sees*, The greatest number of *Patriarcks*, the Majesty of the Empire of *Constantinople*, for above 1000 yeeres, which hath withstood Paganisme and Mahometisme, and of the Empire of *Trepizonde* and *Mosco*, for some 100 of yeeres: the authority of *Seven Generall Councells* held amongst them: the *Syrian language*, in which the Sonne of God delivered his holy *Oracles*, and the *Hebrew* and *Greeke* tongues, in which they were registred, and which hath had not onely all the holy Apostles and Disciples, but Christ himselfe when he was in his flesh, preaching among them; Of the communion of this Church are the *Christians* under the Patriarch of *Ierusalem*, the *Grecians*, the *Muscovites*, the *Georgians*, the *Mengrellians*, the *Circassians*, the *Syrians*, or *Melchites* and others.

*The second*, They make the Church of *Rome* in the west: whose Bishops were for some 100, of yeares, many of them holy men and Martyrs.

Now

Now their cheife is the *Pope*, who pretendeth himselfe to be Christs alone *Vicar*, and *Head* of the Church, and to have all power, not onely *spirituall*, above *Councells*, and the whole *Church* of God, but also *Temporall* above all Princes, Kings, and Emperours, and that he hath the *Keyes* of *Heaven*, and *Purgatory*, and that he hath in his Treasury the good deedes or workes of *Supererogation* and *Superabundant satisfactions* of all Saints and Martyrs, to bestow them upon whom he list, and that he in *cathedra* cannot erre, and that none can be saved, but those that are under his Iurisdiction.

*Of this Church, Italy, Spaine*, and many other Regions are members, as afterwards more largely is set downe.

*The third* is the *South* or *Meridionall Church* in *Egypt* under the *Patriarch* of *Alexandria*, and the *Abassins* in *Ethiopia* under their *Abunna*.

*The fourth* are *Christians* falsely called *Nestorians*, under the *Patriarch* of *Mozal*, in divers parts of *Asia*, who are accused to hold the Heresie of *Nestorius*, which they have revoked.

*The fifth*, are the *Armenians* in *Armenia*, and dispersed in *Europe*, *Asia*, and *Africa*.

*The sixth*, are the Protestants of the Reformed Churches, who inhabite a great part of *Europe*.

But that you may the better take notice of these severall sorts of *Christians*, not subiect to the *Pope*, I purpose to set them downe according to their habitations in the severall parts of the world.

*The division of the world.*

The whole world may be divided into two parts; the Old, and the New, The one is called the Old, because it was inhabited many yeares before the New was heard of amongst us: either of these may againe be subdivided into three parts. The old into *Europe*, *Asia*, and *Africa*, The New, into *America*, and the North, and the South, unknowne continents.

*EVROPE.*

*Travellers breviat. pag. 3.*

*Europe the first part of* the old world, (as I read) hath in longitude from the farther part of *Ireland* west, unto the River *Tanais* East, both places having 52 degrees for latitude about 2166 miles. And in latitude, from *Morea* in *Græcia* South, in the degree 35. to 72 North, 2220 or there abouts. This is the least part of the world, but the best, being best inhabited, and the inhabitants thereof, excelling in Arts and Sciences; And moreover, Christian Religion flourisheth in *Europe*, more then any part of the world else.

*There are foure sorts of Christians* in EVROPE.

1 The PROTESTANTS or *Reformed Churches*, under their severall METROPOLITANS or *Superintendents*.

2 The *Papists*, under the Pope of *Rome*.

3 The *Grecians*, under the Patriarch of *Constantinople*.

4 The *Muscovites*, under their Patriarch of *Mosco*.

*ASIA.*

*Asia* the second part of the old world, measuring it with a right line from the River *Tanais*, to the promontory *Tamos*, both places having 50 degrees of latitude, it hath in longitude about 4284 miles, and measu-

measuring it with a right line, from the 150 degree of Equinoctiall unto the promontory *Tabin*, it hath in North latitude 76 degrees, which being multiplied by 60 make 4560 miles, allowing 60 miles for each degree. This part of the world is famous, in regard of the great *Monarchies*, as of *Persians*, *Medes*, *Assyrians*, and *Babylonians*, but indeed most celebrated in holy writ for the CREATION of man in it, for the giving of the law, for the Invention of Arts and Sciences. It being the place also, in which our Lord and Saviour Iesus Christ was borne, lived, wrought his Miracles and offered himselfe a sacrifice for our sins.

In *Asia* are these severall sorts of *Christians* following.

1 *The Christians* in PALESTINE under the Patriarch of *Hierusalem*.

2 The *Syrians* or MELCHITES, under the Patriarch of *Antioch*.

3 The ARMENIANS, under their two Catholique Patriarchs.

4 The GEORGIANS, under their *Metropolitans*.

5 The MENGRELLIANS. } under the Patriarch
6 The CIRCASSIANS } of
7 The CHRISTIANS of *Asia* the lesser. } *Constantinople*.

8 Some Christians in *Asia* under the Patriarch of *Mosco*.

9 The *Christians* under the Patriarch of MYZAL.

10 The *Jacobites* under their Patriarch.

11 The Christians of St. *Thomas*.

12 The *Maronites* under their Patriarch.

Also to these *Christians*, I might add divers others in *Asia*, as the *Christians* which are, or have beene under the *Emir* of *Sidon*, the *Mordwits* who live betweene the *Russe* and the *Tartar*, and the Christians inhabiting the great Isle of *Taprobana*, with the Ilands nere thereunto. The inhabitants of the which Isles never acknowledged, nor their fathers the Popes of *Rome*, (as *Thomas a Iesu* reporteth) & others.

*Cos: lib. 10. cap. 15 Tradi Cathol: queſt: 2. pag. 19.*

*AFRICA.*

*Africa* the third part of the old world, is all compassed with the Sea, saving in one place, where it is by an istmos divided from *Asia*, measuring it from *Gambra* on the West, to *Cape Gardafu*, on the East, (both places having ten degrees North latitude) hath in longitude about 4155 miles, and in latitude, from the Cape of good Hope, to the Mediterranean Sea, about 4020 miles, conteining 67 degrees or thereabouts.

In *Africa* are these *Christians* following.

1 The *Egyptians* or *Cophti*, under the Patriarch of *Alexandria*.

2 The *Abassins* or *Ethiopian* Christians, under their *Abunna* or Patriarch of *Ethiopia*.

*Quandoquidem hodie multi sunt, qui quum nihil sciant, scire omnia velint, asserentes nullos (in his maximis regionibus usque ad Indiā) inveniri Christianos, etc. Id quod verum non est, sed ubique Christus in mundo suos habet cultores, etc. Id quidem verum est omnes Christianos transmarinos, puta Armenos.*

To this I will add that which *Brocardus* the Monke writeth of the Easterne countries, although there are many now a dayes, who knowing nothing, would seeme to know all things, affirming that there are no Christians to be found in these great Regions, even to

*India*

*India* &c. which is not true, for Christ hath his worshippers in all places, &c. But it is true that all the Christians beyond the seas viz, the *Armenians, Cappadocians, Greeks, Chaldeans, Medes, Parthians, Indians, Nubeans, Iabeans, Asians, Georgians,* and other Orientall people are thought to be *Saracens,* and to be subiect to their miscreant impieties, when yet they are almost all Christians. That which I found (saith he) by experience in *Cilicia,* and *Armenia* the lesse, although subiect to the *Tartarian* Prince, yet they were meere Christians that inhabit those countries. Moreover those whom we judge to be damned heretiques, as the *Nestorians, Iacobites, Maronites, Georgians,* and such like, I found them to be for the most part, honest and simple men living uprightly towards God and man.

*Cappadoces, Græcos, Chaldæos, Medos, Parthos, Indos, Nubeanos, Iabeanos, Asianos, Georgianos, et reliquos orientales populos, Saracenorum esse putentur, atque perfidiæ illorum subjacere: quum tamen ibi fere omnes sint Christiani, id quod ego expertus sum in Cilicia et Armenia minori qua parent Tartarorũ principi: et tamen sunt meri Christiani, qui eas inhabitant regiones. Præterea eos quos nos damnatos judicamus esse hæreticos ut sunt Nestoriani, Iacobitæ, Maronitæ, Georgiani, et similes ego plerumque inveni bonos et simplices esse homines, sincereque erga Deum et homines viventes. &c.*

*Brocard: Monac: Terræ sanctæ descriptio pag.* 325.

All these severall sorts of Christians (except the Papists before named) in *Europe, Asia,* and *Africa,* are not subiect to the papall iurisdiction, or differ from the *Pope* and papists in religion, except some of the *Indians* and *Maronites,* who also differ in some things from the *Papists.*

# The seuerall habitations of the Christians before named, and first in *Europe*.

## Chap. II.

### The Protestants.

England, Scotland, Ireland,

THE *Protestants*, inhabit the Kingdomes of *England*, *Scotland*, and *Ireland*, which being two Ilands, the first of them, to wit *Great Britaine*, containeth in compasse 1836 miles, and *Ireland* 400. miles in length, and about 200 in breadth. The Monarch of great Britaine hath in actuall possession, 19 ancient Kingdomes and principalities. England anciently contained seven, *Scotland* three, *Ireland* five, *Wales* three, and the *Ile of Man* one: The inhabitants speake nine severall languages, as *English*, *Scotish*, *Welch*, *Cornish*, *Irish*, *Monish*, *Gotish*, in the *Orcade* Iles (which are 32.) *French*, in *Jarsy*, and *Garnsy*, and *Dutch* in severall places where many *Netherlanders* dwell, having Churches and their service in their owne tongue.

*Camb. de Britannia pag. 2.*

Wales hath had 3 principalities.

The Kingdome of *England* is divided into 52 shires. In one onely whereof called *Yorke-shire*, it is thought that 70 thousand men may be levied. The cheife Citie is *London*, in which and the Suburbs two miles about, there are esteemed to be about 600000 soules. In the last plague there was buried

*Imperiorum mundi Catalogus Authore Ioanne Boter. Rex Angliæ pag. 17.*

in

in one yeare about 63000 persons. The whole Ile of great *Britaine* may be reputed for one impregnable fortres, the sea coasts being generally cliffie and inaccessible. The shipping of England is of great force, and doubled (as I heare) since the beginning of the Raigne of our late Soveraigne Lord King *Iames*. In these two Ilands before named, are the Sees of eight Archbishops. The Archbishop of *Canterbury* hath had the title of a Patriarch. *England* hath about 25 Bishoprickes, *Scotland* hath many, and *Ireland* hath had above 40. Againe, I read that there are not so many stately and well built Churches, in so much circuit of ground in all the world as are in *England*. And last of all, the glory of *Great Britaine* is our religious and pious King *Charles*, for whose prosperity and long life I most humbly supplicate Almighty God.

*In Anglia Cantuariensis Patriarcha nominatur Glossa. d 21. verb. Archiepiscopus apud Miraum notit Episcop. lib. 1. Cap. 14, pag. 34.*

*Also* the kingdome of *Denmarke*, which conteineth under it, the *Cimbricke Chersonesse*, the Balticke Ilands and others, and the Kingdome of *Norway*, which alone conteineth in length, about 1300 miles, and in breadth halfe so much; there are reckoned, in *Denmarke* and *Norway*, two Archbishops and 14 Bishops, the Archbishop of *Lunden* is primate of *Denmarke*, and the Archbishop of *Nidrosia*, is primate of *Norway*. To this kingdome belong some great Ilands in the Ocean.

Denmarke and Norway. *Boter rel. univers. par. 2. Rex Daniæ Norvegia che si stende spatio di piu di mille e trecento miglia Mira. lib. 4 cap. 32. notit Episcop.*

The kingdome of *Sweden* with *Scricfinnia*, *Biarmia*, and other provinces thereunto belonging, is bigger than *France* and *Italie*, but not so well peopled.

Sweden. *æstimatur hæc terrarum pars; Italia et Francia maior. Imper. mundi. Catat. Rex Sueciæ. pag.*

The *Swedes* poſſeſſe ſome townes in *Germany*, and in *Livonia*, *Revalia*, and *Narue*, and other peeces of great eſtimation: It is divided (beſides *Livonia*) into three ſeverall kingdomes, (viz.) *Gothland*, *Sweueland* and *Vandalia*; in *Sweueland* *Upſalia* is their cheife Citie and an Archbiſhopricke, Stockholme is the Kings ſeat. There is maintained in *Sweueland* and *Gothland* about 32 Companies of foote, every troope conſiſting of five or ſix hundred harquebuſſiers, and thirteene companies of horſe: The late King, was thought to have eight thouſand peeces of great Ordnance, and moſt of braſſe; There are in *Sweden* one Archbiſhop, and ſix Biſhops.

*Part of the Netherlands.*

Part of the *Netherlands*, (videl.) three parts of the Duchy of Guelders, the Earldomes of *Holland*, *Zeland*, *Zutphen*, The Lordſhips of *Vtretch*, *Overiſell*, and *Groning*, and ſome part of *Brabant* and *Flanders*, and theſe countries where the Proteſtants religion is publiquely profeſſed, although they are not ſo great as the other poſſeſſed by the Papiſts, yet they are more populous and richer: they keepe about 30000. men in continuall gariſon.

*Switzers. Grizons.*

*Sr. Edwins Sands relation, fol. 45.*

In *Switzerland* of the thirteene Cantons, the Proteſtants in ſtrength, and ampleneſſe of Territorie much exceed the Papiſts. I read that two thirds of the *Switzers* and *Grizons*, were Proteſtants.

*Germanie. preface to Mr. Brerwoods enquiries.*

For the Proteſtants in Germany, In the preface to Mr. *Brerewoods* Enquire I finde, the whole Empire excluding *Bohemia* and *Auſtria*: (wher-

of

of the one, is rather an Arbiter, in the election of the Emperor, then an Elector, and the Archduke of the other, hath onely a kinde of extraordinary place in the Dyet, amongst the ecclesiasticall Princes (consisteth of three orders or States,) the Princes Ecclesiasticall, the Princes temporall, and the free Cities. Of the last of these, to wit, the Cities some of them termed the hanse townes, are seated in the Northerne parts of *Germany*, betweene *Dantisck* Eastward, and *Hamburge* Westward. Many of these Cities, as *Hamburge*, *Stoad*, and *Lubeck*, (in times past a Dukedome) have beene able to put to sea every one of them 150 shipps.

These Sea townes with the rest of the Inland free Cities, doe in a manner either in whole or in part, professe the reformed religion, except three in lower *Swevia*, which adhere wholie to the *Roman* Church called *Gmond*, *Whirlingen*, and *Dinkelspuhell*. Of the strength and wealth of these inland free Cities, we may guesse by a particuler losse, Which was in *Anno* 1554. *Albert* Marquesse of *Brandenburge*, whose sword was in a manner a law, and his revenue; beseiged the Citie of *Norimberge*, burnt 100 of the villages belonging to it, 70 Manors and farmes appertaining to the Citizens and 3000 acres of wood, and yet after all this spoile he compoundeth with them for 200000 Crownes and six peeces of Ordinance.

*Protestantium partes sequuntur libere civitates omnes: seculares Principes fere omnes Catholicorum a secularibus principes pauci nt Bavarus Clevensis, Thes: Polit: apoteles ma. 6.*

*Sleid. Comment: lib. 24. pag. 302.*

All the Princes temporall of the Empire are firmely Protestants, none of note excepted, be-

*Preface before nemed.*

sides the Duke of *Bavaria* and *Cleve*. Now what the multitudes of subiects there are professing the same Faith with these Princes, we may guesse by the ampleness of the dominions under the government of such onely, who for their Commands are chiefe and most eminent among them: As of the Prince Elector *Palatine*, the Duke of *Saxony*, the Marquesse of *Brandenburg*, the Duke of *Wirtemburg*, Landgrave of *Hesse*, Marquesse of *Baden*, Prince of *Anhault*, Dukes of *Brunswicke*, *Holst*, *Luneburg*, *Meckleburg*, *Pomerane*, *Sweyburg*: Among whom the Marquesse of *Brandenburg*, hath for his dominion not onely the Marchisate it selfe, containing in circuite about 520 miles, and furnished with 50 Cities and about 60 other walled Townes: but likewise part of *Prussia*, for which he is feudatary unto the King of *Poland*: The Region of *Prignitz*, The Dukedome of *Crossen*, the signories of *Sternberg* and *Cotbus*. The County of *Rapin*, and lately the three Dukedomes of *Cleue*, *Gulick*, and *Berg*: of which the two former of them have either of them in circuite 130 miles.

*Sr. Ed. Sands loco citato, supposeth the Papists to be a sixth part.*

There was an old estimate made of *Germany* by such as favoured the Papacy: that in the beginning of *Ferdinand* the Emperour, there was not past one twelfth part of it, remaining Catholicke. There can no exact relation be made of the Protestants at this day, by reason of the daily alteration caused by the warres.

Hungary *preface to Brerw: enquir.*

In *Hungary* the Protestants dwell in great multitudes:

tudes: and ſome thinke they make a greater part, eſpecially being compared onely with ſuch as are there addicted to the Romiſh ſuperſtition.

And in *Tranſilvania* in a manner the whole body of the inhabitants were proteſtants by the favour of *Bethlehem Gabor*; late their Prince, who did expell all ſuch as were of the Ieſuiticall faction. Tranſilvania. *Preface to Mr. Brerwoods enquir.*

For the Archduke of *Auſtria's* and the Archduke of *Gratz* Countries, A great part of the people, and eſpecially of the Nobility, are that way affected: In *Auſtria* freedome of Religion was granted by the Emperors *Maximillian* and *Matthias*. Auſtria. *Nobiles fere omnes qui in ſubditos & clientes Iudicia exercent, eorumque nonnulli vitæ & necis habent poteſtatem, novarum opinionum veneno infecti ſunt, theſ. Polit. apo. 6.*

And in the Kingdome of *Bohemia*, and ſome places thereto adjoyning, in which have beene 32000, pariſhes or townes, although the Miniſters have beene lately expulſed and the Kingdome conquered, yet the Proteſtants are not all extinguiſhed. Bohemia:

In the kingdome of *Polonia* having under its dominion, *Polonia*, *Lituania*, part of *Livonia*, *Podolia*, *Ruſſia* the leſſe, *Volhinia*, *Maſſovia*, *Pruſſia* which united as it were within one roundiſh incloſure, are in circuite about 2600 miles: and of no leſſe ſpace, then *Spaine*, and *France* laid together. Polonia. *Preface to Brerwood before noted. Imperior mund. Catal.*

In this ſo large and ample kingdome. The Proteſtants in great numbers are diffuſed thorow all quarters thereof; having in every Province their publique Churches, and Congregations, orderly ſevered, and bounded with Dioceſſes: from whence are ſent ſome of the chiefeſt and moſt principall men of worth, unto their generall Synods: of which within

within theſe few yeeres, they have held five with great celebrity, as at *Sendomire* Ann. 1570 *Cracovia* 1573. *Petricove* 1578. *Woodiſlaue* 1583. and at *Torune* 1595.

*Miræi notit. Epiſcop. lib. 4. cap. 19. pag. 213.*

In *Poland* there are alſo 8 *Ruſſe* or *Greeke* Biſhopricks. The Archbiſhop of *Kiow* is their Metropolitane. They have alſo many *Armenians*, who have a Biſhop of their owne reſident at *Leopolis*.

France.
*Preface to Brerwood enquir.*

For the kingdome of *France* and the ſtate of the Proteſtants there. In the yeere 1622. I finde this written viz. In this mighty kingdome, thoſe, as they uſually ſtile them, (of the Religion) beſides the Caſtles and Forts, that belong in a property to the Duke of *Bullen*, the Duke of *Rhoan*, the Count of *Laval*, the Duke of *Trimovile*, *Mounſier Chaſtilion*, the Marſhall of *Diguiers*, the Duke *Sully*, and others, the Proteſtants are ſeaſed of above 70 townes, having Garriſons of Souldiers, governed by Nobles and Gentlemen of the Religion, They have 800 Miniſters retaining penſions out of the publique Finances, and are ſo diſperſed through the chiefe Provinces of the kingdome, That in the Principality of *Orange* and *Poictou*, almoſt all the inhabitants, Of *Gaſcony* halfe. *In Languedoc*, *Normandy*, & other Weſtern Provinces, a ſtronge party profeſſe the proteſtant Religion. Now howſoever the King hath taken *Rochell*, and moſt of their Forts into his hands; yet they ſtill enioy their Churches & free libertie; And have now many Churches or cõgregations at this day: For the aſſurance of thoſe of the reformed Religion heretofore, ſee the Edict

dict of *Nantes*, enacted by *Henry* the Third, confirmed by *Henry* the 4, and reestablished by *Lewis* the thirteenth, printed in *London* 1623.

The Protestants had at the conference at *Poissie* 2150 Churches. *View of* France.

In *Piemont*, *Lucca*, and some other parts of *Italy* there are some Protestants: and also in the *Venetian* territories, and in part of the *Grizons* countrie which lyeth also in *Italy*. Piemont, &c.

And thus much of the countries inhabited by the Protestants.

## The Papists doe inhabite.

*Spaine* containing the kingdomes of *Castile*, *Navarre*, *Portugale*, *Arragon*, *Granada* and some other, which are all in compasse as *Maginus* writeth about 1893 common miles, being somewhat more in compasse then the Ile of great *Britaine* but not so well peopled. *Damianus a Goes* reckoneth in *Spaine* tenne Archbishoprickes, and 48 Bishopricks. Their revenues are very great as the Archbishop of *Toledo* hath 150000 ducats yeerly, and about 100000 ducats more yearely to bestow: The Archbishop of *Sevill* 24000, &c. *Boterus* reports that the Clergies revenewe is inestimable. The inhabitants of *Spaine* are detained in superstition, by the vigilancy, of the Inquisition, & their owne ignorance, The Laity being debarred from reading Spaine. Maginus. Damia: *a Goes Hiaspnia, p.6.7.8.*

*In* Hispania *in Indice librorum prohibitorum, Regula sexta sic habet: Prohibentur Biblia in vulgari sermone cum omnibus suis partibus Azorius Instit: moral: Tom. 1. lib: 8. pag. 714*

ding the sacred Scriptures in the vulgar, without speciall licence whereby they might come to the knowledge of the truth: This country is much exhausted of people by reason of peopling the *West-Indies* and their daily warrs. And in *Spaine* are a sort of people called *Maurani*, who are said to have exceeded the true Christians in number, in some of the South parts. Of these many thousands they found meanes to banish. soone after they had obtained a league of peace with *England*.

*S.* E. Sands *Relat. sect.* 44.

France.

*a Lotharingia extendit Caletum usq; spatio quasi 200 leucarū Fracicarum eiusque latitudo paulo minor est.*

*Imperiorum mundi Catalogus. Rex Francia.*

*France* also is inhabited by Papists mingled with Protestants as before, it is a country in a manner 200 French leagues square as *Boterus* writeth, within which they reckon the Dukedomes of *Burgondie*, *Savoy*, *Lorraine*, The signory of *Geneva*, and *Avignion* the *Popes* countrey, which doe not acknowledge the French command. At this present *France* is divided into eight Provinces, who are under eight Courts of Parliament. The first is the Province of the Ile of *France*, wherein the Citie of *Paris* is scituated, in which Citie the first court of *Parlament* resideth.

The second parlament is of *Languedoc* residing in the citie of *Tholouze*. The third of *Guien* in the Citie of *Bordeaux* The fourth is of *Normandy* in the Citie of *Roan*. The fifth of *Burgundy* in the citie of *Dijeon*. The sixth of *Daulphene* in *Grenoble*. The 7 of Province in *Aix*: the eight of

*Britannie*

*Britannie* in *Remes*, under these eight provinces all *France* is conteined.

In *France* there are 14 Archbishoprickes and above 100 Bishoprickes. *Boter relat. univers. par. 1. lib: 1. Francia quattordici Arcivescovati più di cento Vescovati Pag. 19.*

*Italy*, The length of this region is about 1020 miles, in breadth in some places 410 miles & in other places 126 miles. It containeth the Dukedomes of *Millane*, *Florence*, the territory of the Church of *Rome*, the kingdome of *Naples*. Italie

The common wealth of *Genoa*, and part of the *Venetian* territories, The Dukedome of *Vrbin*, the State *Lucca* and others.

*The Pope* hath in *Italie* the citie of *Rome*, *Campania*, part of the *Maremma*, part of *Tuscan*, the Dutchy of *Spolet*, *Marca Ancona*, part of *Romagnia*, the citie of *Bolognia*, in *Naples Benevent*: and in *France* the State of *Avignion*, containing foure cities and 80 walled townes. The Pope. *Habet Pontifex præter hæc Statū Avenionensem in Francia in quo quatuor civitates et 80 oppida muris cincta sunt. Imper. mundi Catalog. pag: 85. Mire. lib. 2. pag: 67. notit: Episcop.*

For his clergie under him *Miræus* reckoneth 28 Cardinalls Priests, 18 Cardinall deacons, 6 Cardinall Bishops, beside many Metropolitans and Bishops, and to make his Iurisdiction seeme greater then it is; he giveth titles to his followers of the Patriarchships, and Bishopricks, with which neither he nor they have any thing to do withall, of which I will speake afterward.

The *Venetian* signiorie is but part of it in *Italy* as in *Lombardie*, *Marca*, *Trevisana*, *Friuli*, in which are beside *Venice*. The Cities of *Brescia*, *Verona*, *Padoa*, *Bergamo*. And other domini- *The Venetians Relat: of the most famous Kingdomes. pag: 342.*

ons they have also out of *Italy*, as *Istria*, *Slavonia*, *Dalmatia*, *Albania*, or at least some partes of them. And also the Ilands of *Corfu*, *Cephalonia*, *Zante*, *Candie* and some others. In this signiorie are two Patriarkes, five Archbishops, and above forty Bishops.

*Mira: pag. 178. lib. citat.*

The Papists inhabite these countries, but mingled with Protestants and *Greekes*.

*Part of the* Netherlands.

Part of the *Netherlands*, as the Dukedomes of *Limburg*, *Brabant*, *Luxenburg* part of *Gelders*, the Marquisate of the holy Empire, The Earledomes of *Flaunders*, *Artoys*, *Hainault* and *Namurce*, and the Barony of *Macklyn*; excepting as before excepted as part of *Brabant* and *Flaunders* in which the reformed Religion is publikely professed.

*Part of* Switzerland.

Part of *Switzerland*, as *Lucerne*, *Urania*, *Underwaldt*, *Soluze*, *Switts*, *Zugh*, and *Friburg*: in some of these Cantons there are some Protestants mingled with the Papists.

Germany.

In *Germany* the Papists inhabite the Dukedome of *Bavaria* and part of *Cleve* and other places of lesse note, and also they live mingled with Protestants. There are in *Germany* seven Archbishops and above 40 Bishoprickes, many of which are also in the Protestants hands.

Maginus *fol.* 79.

Austria.

The Archdukes of *Austrias* countrey and *Grats* his, the kingdomes of *Hungaria*, *Bohemia* and others, are Papists mingled with Protestants as before.

In

In *Polonia* a great part are subiect to the *Pope*: and in this country there are 2 Archbishops, & 16 Bishops: beside the 8 *Greeke* Bishops and the *Armenian* Bishop before named. Polonia. Magin. *fol.* 151.

The *Papists* have also other places in *Europe* of lesse note in the continent, and also some Ilands, and so also have the Protestants.

And thus much of the protestants and Papists in *Europe* and their habitations.

*Whereas* it may be obiected that there are many Papists in *England*, and other Protestant kingdomes in secret: I confesse it to be true. And so also there are many Protestants even in *Spaine* it selfe; against whom although all lawes and witts are strongly bent: yet, notwithstanding there were thought to have beene a great number in *Civill* it selfe, who were in heart that way affected, whom the Inquisitors for numbers sake were commanded to forbeare. *Sir* Edw. Sands *lib. cit. sect.* 44.

## The Grecian Christians.

THE *Grecian Christians* (some of them,) acknowledge obedience to the Patriarch of *Constantinople*, whose jurisdiction is very great, having under him in *Europe*, the *Christians* of *Greece, Macedon, Epirus, Thrace, Bulgaria, Rascia, Servia, Bosnia, Walachia, Moldavia*, and *Podolia*, together with the Ilands of the *Ægean* Sea, and others *Brer. Enquir. pag.* 125. *Bot. rel. univ. par.* 3. *li.* 1. *la iurisdiction di questo Patriarch e grandissima.*

thers about *Greece* as farre as *Corfu*, besides a good part of the kingdome of *Polonia*, and those parts of *Dalmatia*, *Croatia*, and *Hungaria* that are subiect to the *Turkish* dominion, beside most of *Asia* the lesse: In most of these places, the *Christians* make more then two third parts at least of the Inhabitants, for the *Turke*, (so that *Christians* pay him his yeerely tribute, which is one fourth part of their Increase, and a sultany for every Poll, and speake nothing against the Religion, and sect of *Mahomet*,) permitteth them the libertie of their religion. The tithe of their male children, was absolutely abrogated by *Achmet* father to *Amurath*, There are in *Constantinople*, the very seate of the *Turkish* Empire about 20 Churches of *Christians*; and in the Citie of *Salonica*, or *Thessalonica* many Churches, whereas in the latter, the *Mahometants*; haue but three Temples, or Meskites.

Boter *rel: par*, 2. *grand: Turco:*

Brer. *pag 68 his enquir.*

*Lith. pag.* 118.

Chytre: *pa. 9 de stat eccle.*

*Concil. Calced. ca.* 28. *Miræ. de notit. episcop. lib.* 1. *cap.* 10.

In the *Calcedon* Councell: 28 Provinces were assigned or confirmed to the Primitive Authoritie of this Patriarch.

*Miræ notit Episcop. lib.* 1. *cap.* 10.

In the Emperour *Leos* time, Anno 1386. The Patriarch of Constantinople had 81 Metropolitans subiect to him, and about 38 Archbishops.

*Cedren.*

The Patriarches of *Constantinople*. As of dignitie, so they haue beene, before the *Turkish* conquest, men of great estate, as *Alexander* the Patriarch died worth 800000 crownes, in the yeere

1043

1043. and *Theophilact* kept 2000 horſe, *Anno* 956.

The Patriarch is now elected by his Metropolitans and Archbiſhops, according to the Eccleſiaſticall Canons. *Chriſtoph: Angelos. lib: citat. Idem pag 159.*

Being elected, he is confirmed by the Grand Signiors *Patent* or *Barut*.

For Metropolitans, he hath now under him 74 who have under them, divers Biſhops. Chriſtoph: Angelos *de inſtitutis Græcorum ca.* 44.

As *Theſſalonica* hath tenne Biſhops under him. Chyt: *pag* 159 *lib.citat.*

*Athens* hath ſix Biſhops under him.

*Corinth* hath 4 Biſhops, &c.

The Patriarch is ſaid to have for his maintenance 20000. dollers yearely. *Solus Patriarcha noſter Conſtantinopolitanus dicitur habere in reditu anno viginti millia talerorum Chytr: pag. 145:* Chyt: *pag 9. lib. cit. pag 45.*

*The Greekes* have Monks, but onely of the order of St. *Baſil*, the great, they be not Idle beggars, nor belligods, but live on their labour: except onely the Prieſts who applie their Spirituall function.

One writeth of the Monks of moũt *Athos*, that they toyle and labour for their livings, ſome in the vineyards, ſome in the corne-feilds, he ſaith their ſimple & harmeles lives may be embleams of pietie, & devotiõ, they knowing nothing but to ſerve God, & to live ſoberly. This mount is 75 miles in compaſſe, long agoe dedicated in honor of *St Baſil.* to the *Greeke Caloiers*, & endowed with many privileges which they inioy to this day, among others no man neither *Turke* nor *Grecian* *Relation of the fam. kingd. pag* 537.

*Grecian* may dwell there except he be a Priest.

Whereas you heare before that the Christians make two thirds of the inhabitants: in *Greece*, and other places, I am given to understand that in some places of the Turkes dominions there are ten Christians, for one Turke and more, the Turke usually in his Conquests, unarmeth the Christians, and placeth here and there, garisons to keepe them under, as having taken the Isle of *Ciprus* he unarmed the inhabitants, and placed there onely 1050 souldiers in garisons to keepe in aw, the inhabitants. The Isle is about 600 miles in compasse and containeth as some write 840 villages besides six Capitall townes: *Ferdinand* Duke of *Florence* thought to have reconquered this kingdome, with five *Galeouns* onely, and 5000 men. But of his porpose he failed by an unskilfull pilots mistaking his intended port.

If the Christian princes that now sheath their swords in the bowells one of another, trampling under feete that glorious legacie of their Lord and master, *my peace I giue unto you, my peace I leaue unto you*: would turne their armes to deliver their bretheren groning under their *Egyptiack* bondage, how acceptable to God how glorious would this warr be, yea how facile and easie: The oppressed Christian being able themselves for numbers, to subdue their oppressors, if they had but armes

and

armes and leaders: what ill event these Warrs may have, we may guesse at, by the ill effect of the division of Christians in ancient times, by which meanes the *Turkes* tooke two Empires, almost 100 kingdomes and provinces, and many cities from us. I most humbly entreat Almighty God, to send peace among Christians.

## The Moscovite.

Moscovia. *The Russe commō-wealth. Do. Fletcher. cap. 1.*

*Moscovite* Christians inhabit *Moscovia* or *Russia*. The whole countrie is of great length and breadth. From the furthest part west-ward on the Narve side, to *Siberia* Eastward, is 4400. verst or there abouts, (a verst is lesse by one quarter then an English mile) from East to west about 3300 englishmiles, & from the north to the south from *Cola* to *Astracan*, about 420 verst, and the Emperor hath more territories northwards farre beyond *Cola*. *Moscovia* lyeth part in *Europe*, and part in *Asia*.

*Cap. 4.*

The Provinces of *Moscovia* are *Volodomer*, *Mosco*, *Nisnovograd*, *Plesko*, *Smolensko*, *Novograd*, *Velica*, *Rostove*, &c. and the two kingdomes of *Cazan*, and *Astracan*, all which are reduced into foure Iurisdictions which they call *Chetfyrds*, that is, *Tetrarchies* or fourth parts.

The cheife Cities are *Mosco*, *Novograd*, *Rostove*, *Volodomer*, *Plesko*, *Smolensko*, *Cazan*, *Astracan*, &c.

The *Pole* (as I heare) hath lately taken some of the places before named from the *Russe*.

Matth. a Michou *de Sarmat. lib. 2. cap. 52. bis maior quam Praga. Fletcher cap. 16.*

The Citie of *Mosco* is reported to be bigger then *London*, twise as bigge as *Prague*.

The Emperors title is, *Theodore Iuanowich* by the grace of God, great Lord and Emperor of all *Russia*, great duke of *Volodomer*, *Mosco* and *Novograd*, King of *Cazan*, King of *Astracan*, Lord of *Plesko*, and great duke of *Smolensko*; of *Twerrig*, *Joughoria*, *Permia*, *Vadska*, *Bulghoria*, and others: Lord great duke *Novograd* of the low Countrie of *Chernigo*, *Rezan*, *Polotskoi*, *Rostoue*, *Yaruslaveley*, *Bealozera*, *Liefland*, *Oudoria Obdoria*, & *Condensa*, commander of all *Siberia*, and the North parts, & Lord of many other countries.

Ioann. Faber pag. 170. *Theolog. Moscovit.*

For their Ecclesiasticall governement, they were subiect to the Patriarch of *Constantinople*, but since the time that the said Patriarch hath bin under the *Mahometan* tyranny, they have a Patriarch of their owne at *Mosco*, to whom are subiect two Metropolitans, one of *Novograd*, the other of *Rostove*; *Foure* Archbishops, to wit, of *Smolensco*, *Cazan*, *Vobsko*, and *Vologda*, and their Bishops are six, whom they call *Vladikey*, their Priests they call *Papaes*.

Fletcher *cap. 21. some say 4 Metropolites.*

Αρχαιοπλυτος Treasury *of ancient and moderne times. pag 869.*

The Patriarch of *Mosco* claimeth his title as some write, by a resignation made by the Patriarch of *Cõstantinople*, or *Sio* called *Hieronimo*, vpon the 25 day of *Ianuarie* 1588. And wheras the Emperor and the clergie of *Russia* were wont

yearely

yearely to send gifts to the patriarch of *Constantinople*; the Emperor of *Russia* doth yearely send somewhat toward the Patriarch of *Constantinoples* maintenance, as *Faber* reporteth. *Relig. Moscovit.* Ioan. Faber *pag.* 170.

The late Patriarch *Theodore*, was father to *Michael* the now Emperor of *Moscovia*.

The Bishops live upon tithes, as God hath commanded, and they use Lordships given to them, and also possesse farmes and castles; Their Rents and revenewes to mainteine their dignities, are somewhat large, the Patriarches yeerely rents out of his lands, besides other fees, are about 3000 Rubbells or Markes. Ioann. Faber *pag.* 172. *Decimisque admodum a Deo decretum est quoque vivunt Episcopi.*

The Metropolites and Archbishops have about 2500.

The Bishops have some a 1000, some 800, some lesse.

The matters perteining to their jurisdiction, are the same in manner, that are used by the Clergie in other parts in Christendome: for beside their authority over the Clergie, and matters meere ecclesiasticall, their Iurisdiction extendeth to all testamentarie causes, matters of marriage, and divorcements, and some pleas of iniuries &c.

This Countrie conteineth two Kingdomes, 15 Dukedomes, and 16 Provinces. *Imperior. mund. catalog. pag.* 51.

They have in so great reverence the holy Scriptures, that they touch them not without *Religio Moscovit. pag.* 228.

many bowings of their heads, and making the signe of the Crosse; and the like reverence they shew to the foure first generall Councells.

*Tho: a Iesu de conuers. pag. 328.* The *Russians* in *Polonia* finding that they could not have recourse to the Patriarch of *Constantinople*, as was fit, being subiect to the tyranny of the *Turke*, about the yeere 1595. fell from his jurisdiction: they have communion with the Pope, but yet retaine the *Greeke* religion.

## Churches in Asia.

### Hierusalem.

*Microcos. pag. 380.* THe *Christians* subiect to the Patriarch of *Hierusalem*, inhabite (mingled with *Turks* and others) *Palestine*; the Patriarch doth keepe his residence in *Hierusalem*, in which there are now remaining about 10 Churches of Christians; The Patriarchall Church is the Church of *St. Sepulcher* in *Hierusalem*, and his house is neere unto it: There did belong to this Patriarch the three *Palestines*. *Tyrius* addeth more, two Provinces (to wit) *Rubensis* and *Beritensis*: He also relateth five *Metropolitans* to have belonged to this Sea, and about 101 Bishops. The citie of *Hierusalem* being destroyed by *Titus*, was after reedified by *Adrian* the Emperor. The Iewes were prohibited, and the Christians permitted to dwell there: The *Turkes* keepe the

*Chytr. de statu ecclesiarum pag. 24.*

*Tyrius histor. belli sacri lib. 14. cap. 12.*

the keyes of the Church of the Sepulcher, and require of every Pilgrim that entereth the Sepulcher five ducates: The *Armenians*, *Georgians*, *Abbaſſins*, and other Chriſtians have ſeverall churches in *Hieruſalem*. *Chyt. lib. citat. pag.* 24.

This country of *Paleſtine* is called the Lady of nations, The prince of provinces, ſeated in the midſt of the earth, The poſſeſſion of the Patriarches, the nurſe of the prophets, the doctrix of the Apoſtles, the countrie of our Lord, The mother of the faithfull. It is called the holy land, becauſe the holy One dwelt, and was borne there, *who beareth up all things, by the power of his word.*

## Antioch.

THe Chriſtians under the Patriarch of *Antioch* are called *Syrians*, of the place of their cheife habitation; And *Melchites* of the *Syrian* word מלכא which ſignifieth a King, becauſe their Biſhops have alwayes followed in faith and in the Councells, the example and authority of the Emperors of *Conſtantinople*, Their Patriarch is the Patriarch of *Antioch*, who now keepeth his reſidence at *Damaſcus*. They inhabite (mingled with *Mahometans*) part of *Syria*, *Beritus*, *Tripolis*, *Alepo*, and other places in *Aſia*. Theſe are one of the greateſt ſort of *Chriſtians* in the Orient: This Patriarch had fifteene Pro-

*Niceph. hiſtor. eccleſ. lib.* 18. *cap.* 52.

*Boterus relat. univerſ. par.* 3. *lib.* 2. *de Melchiti perchè queſti nella fede, e nè concilii hanno ſempre ſeguito l' eſſempio, e l' autorita de gl' Imperatori Conſtantinopolitani. Idem Ibidem: e ſi ſtima che queſta ſia la piu numeroſa natione Chriſtiana di Levante.*

Tyrius *in Histor: Belli sacri. lib.* 14. *cap:* 12. *pag* 247.

vinces allotted to him; & *Tyrius* reckoneth Metropolitans, *Archbishops*, & *Bishops*, belonging to *Antioch* 142. The *Syrians* do boast themselves the first Christians in the world: because St. *Peter* had his seat 7 yeares in *Antioch*, before he went to *Rome*, which is the reason that the *Syrians* would never submit to the Church of *Rome*.

Villamonten *Voiages lib.* 2. *cap:* 22. *pag* 181.

## The Georgians.

THe *Georgians* inhabite the Countrie that was antiently named *Iberia*, betwixt the *Euxine* and the *Caspian* seas. They have on the North *Caucasus*, on the West the *Mengrellians*, on the East the *Caspian* sea, and on the South the *Armenians*. All their Bishops being 18, professe absolute obedience to their *Metropolitan*, or Patriarch, without any other higher dependance. Of late they have some dependance on the Patriarch of *Constantinople*, as Sr. *Tho: Roe* reporteth. The *Georgians* are those people whom *Cosmographers* cal *Iberians*, as *Thomas a Iesu* writeth, he also saith, they were converted to the Christian faith, by St. *George*, whose picture they carry in their Standards.

*Chytr. de Stat. ecclesiarum pa.* 21.

Georgiani *in octo decim Episcopatus distributi, qui vni Catholico seu Patriarchæ parent.*

Chytr: *pag* 22.

*Habent Archiepiscopum cui obediunt per omnia ut nos Domino Papæ.*

Bernard Luxenburg. *in Catal: hæretic: apud* Tho: a Iesu *pag.* 410.

*De convers. pag.* 408.

*Ruffinus*, *Socrates*, and other report, their conversion to be by reason of a Captive Christian woman, by whose prayers first a Child deadly diseased, recovered health.

*Ruffin. lib:* 1. *cap.* 10.

And afterward the Queene of *Iberia* herselfe, was releeved from a perilous and dangerous

disease

diſeaſe, by her prayers made to Chriſt. The King of *Iberia* hereupon, ſent Ambaſſadors to *Conſtantine* the Emperor, craving of him, that he would ſend Preachers, and Doctors, into the Country of *Iberia*, who might inſtruct them in the true faith of Chriſt, which deſire *Conſtantine* performed with great gladneſſe of heart.

Theſe Chriſtians live ſeverally by themſelves, without any mixture of *Mahometans*, or Pagans, under their owne King, or Prince: they are a very warlike people, valiant in Battell, of great ſtrength and might, with an innumerable multitude of Souldiers, very terrible to the *Sarazens*: as it is reported by *Vitriacus* the Cardinall. And in their ſtandards they beare Saint *George*. In the yeere 1614, *Teimurazes* being Prince of the *Georgians*, the *Perſian* armie entred into *Georgia*, and ſpoiled divers Cities, and carried away many priſoners, and amongſt others, *Cetaba* the Princes mother was taken in the Citie *Cremen*, and caried into *Perſia*; which *Cetaba* refuſing to become a *Mahumetan*, and to leave Chriſtianity, was put to death and martyred by the Tyrant, and her body caſt out into the feilds unburied: But *Moacla* who had beene a ſervant of the Queenes, and then ſlave to a *Perſian*, got leave of her Maſter, to bring home the bodie in the night, telling her maſter what profit he might receive by it, (her ſonne ranſoming it.)

The

The body ſhe imbalmed and put into a Coffin.

There were at that time certaine *Ieſuits* in *Perſia*, who ſeeking the body, and finding it not, being perſwaded that it was devoured by wild beaſts, got another dead mans head, and imbalming it, and wrapping it in linnen, travelled towards *Georgia*: and drawing neere, ſent a Meſſenger to the Prince, to tell him that there were certaine *Roman* Chriſtians come out of *Perſia*, who had brought with them the head of the holy Martyr *Cetaba* his Mother, which had deliuered thē out of many great dangers: The Prince hearing this, went a dayes iourny with a great troupe of his Nobility and Clergie, and brought the holy relique to *Cachete*, and with great honour and celebrity placed it in the Church of the holy, and great Martyr *St. Georg* of *Alberdall*, and uſed the *Jeſuits* with all honour and reſpect, and ſent them great gifts, which they refuſed, ſaying, that they had vowed poverty; They alſo made a ſhew of great holineſſe, uſing much faſting and prayer. Alſo they petitioned the Prince, that they might live in ſome *Monaſtery*, and have the cuſtody of the holy relique, which he granted them: Now infinite miracles were wrought daily, and great gifts and offrings they had out of all *Iberia*, the ſicke and infirme reſorted to them. Thoſe that were paſt cure, they told them that their ſinnes were very great, and needed long time of repentance and

expiation

expiation, and so they should returne to them againe for helpe, in which time they often died: to others, of whom they had hope of recoverie, they used meanes, and attributed their health to the holy Relique, and to the Bishop of *Rome*, whom the most loving, *Jesus Christ*, had left his Vicar here on earth. By this meanes they inticed many to the *Romish* religion, and of the Nobility, and had great hopes of the Prince himselfe, who was much taken with their miracles, the fame of which filled all *Iberia*. But in the midst of all this, letters came from *Moacla* his Mothers maid, that she had the body of his Mother, which he might ransome; whereupon the Prince *Teimurazes*, sent Ambassadors to the *Persian*, and comming to agreement with him, had home his Mothers body, with *Moacla* her maid, & many Captives, which they manifestly knew to be her bodie, by divers tokens and marks.

Wherupon the Prince being angrie, commanded the *Iesuits* to prison, but they were delivered at the intreatie of some of the Nobility; a few daies after, came two *muleters* out of *Persia*, who reported that they travelled in the said *Iesuits* company, when they cut off the dead mans head which they thought to be a theife, and carried home to their Inne, and saw them anoint it with oyle, and odors; and this they declared to the Prince *Teimurazes*, who commanded the head to be cast out, and his mothers body to be buried.

This historie is written in Greeke by *Gregorius Hieromonachus*, the *Patriarchal Exarch* from *Trapezunt.* 1626. and by this meanes, the *Iesuits* had almost perverted the prince and Country of *Georgia*.

## The Mengrellians.

*Brerw. enq. pag. 135.*

THE *Mengrellians* inhabite *Colchis*, which lyeth neere the *Euxine* Sea, the people thereof received the faith by the preaching of Saint *Mathias*. The cheife Cities thereof are 1 *Alvati*, 2 *Phasis*, 3 *Dioscurias*. In which are many languages spoken, by reason of the resort of abundance of Merchants of sundry kingdomes, and many Interpreters, to mediate betweene the people and the Governour. They are under the obedience of the Patriarch of *Constantinople*.

*Cedren. Sigon. Baron.*

*Zaras* or *Zathas* K. of *Colchos*, or of the *Mengrellians* was baptized in *Constantinople* Anno. 522.

## The Circassians.

*Idem ibidem.*

THE *Circassians*, or *Zychi* as they were anciently called, are Christians of the Greeke Communion, and besides of the Patriarch of *Constantinople* his obedience. These also live by themselves, as before under their owne Kings or Princes. The *Circassian* Countrie, extendeth

it

it selfe on *Meotis* 500 miles, and within land 200 miles: the cheife Cities are *Læoppa*, and *Cromuco*. These countries bring forth the braveſt warriers reputed in the Eaſt. The *Sultans* of *Egypt* had from hence their *Mamaluckes*, and the now *Perſian* his *Cozelbaſhaes*. *Mr. Harb. pag. 68.*

## The Ruſſe.

CHriſtians which dwell in *Aſia*, are under the juriſdiction of the Patriarch of *Moſco*.

To wit the Chriſtians in the kingdomes of *Caſan*, *Aſtracan*: and in other places in *Aſia*, ſubiect to the Emperour of *Moſcovia*.

## The Chriſtians of Aſia *the leſſe*,

DOe inhabite *Phrygia*, *Galatia*, *Bithynia*, *Pontus*, *Lydia*, *Caria*, *Paphlagonia*, *Licia*, *Magneſia*, and all the Provinces in *Aſia* the leſſe, mingled with *Turkes*, which are, or have beene under the Iuriſdiction of the Patriarch of *Conſtantinople*, except *Cilicia* and *Iſauria*.

## The Armenians.

*Brere. enq. pa. 170*

THe *Armenian* Christians, are found in multitudes, in many Cities of great trade, in *Europe*, *Asia*, and *Africa*: but yet the native Regions of the *Armenians*, where they still are found in greatest number, and where their Religion is most supported, is in *Armenia* the greater, (named since the *Turks* first possession of it, *Turcomania*) beyond *Euphrates*, and in *Armenia* the lesse on this side *Euphrates*, and in *Cilicia* now termed *Carmania*.

*Mira not: Epist. li. 1. cá. 17. pa. 41.*

Touching their Ecclesiasticall government, they acknowledge obedience without any further or higher dependance, to two Patriarcks of their own, whom they terme Catholicks, namely one of the greater *Armenia*, who at this present keepeth his residence, in the Monastery of *Ecmeazin* by the Citie of *Etvan* in *Persia*, being translated thither, by occasion of the late warres betweene the *Persians* and the *Turks*: But his ancient seate was *Sebastia*, the Metropolis of *Armenia* the greater. The other Patriarch of *Armenia* the lesse, anciently kept at *Mitylene*, the Metropolis of that Province, but now is resident in the City of *Sis*, not far from *Tarsus* in *Cilicia*.

*Boter. rel: univ. part. 3. lib. 2. de. dioscoriani.*

*Annolem. 12. pag. 319.*

Cardinall *Baronius* writeth of 1000 *Armenian* Bishops: *Mr. Brerewood* beleeveth that the Cardinalls meaning is, of a 1000 Bishops of

*Mr. Sands relat. p. 123.*

their

their communion and not under their Patriarches obedience, another of 300. The same Author relateth, that hecomming on a Sunday into one of their Congregations, in the afternoone he found one sitting in the midst of them, in habit not differing from the rest, reading on a Bible in the *Chaldean* tongue, anon the Bishop entred in a veste of blacke with a staffe in his hand to whom they attributed much holinesse. First he prayed, and then he saying certaine Psalmes, assisted by two or three, after, all sung joyntly, at interims, praying to themselves, resembling the *Turks* in the posture of their bodies, & often prostrations, the Bishop excepted, who erecting his hands, stood all the while with his face to the Altar. The service ended, one after another did kisse his hands, & bestow their Almes, he laying the other hand on their heads and blessing them: Lastly, he prescribed succeeding fasts & festivals. vpon the mountaines of *Ararat* in *Armenia*, *Noahs* Arke rested, and from this country was the world repeopled.

## The Iacobites or Dioscorians.

THese Christians are called *Iacobites*: some say from *Iacob* the Patriarch, of whose linage they pretend to be: others write, that they were so called of *Iacobus Syrus*, who was also called *Zanzalus*: They are also called *Dioscorians*, of *Dioscorus* Patriarch of *Alexandria*. *Tradition. Cathol. pag. 2.*

These Christians, (as Cardinall *Vitriacus* saith) inhabited the greater part of *Asia*: some of them lived amongst the *Saracens*, others had their owne proper countries, as in *Africa*, *Nubia* and a great part of *Æthiopia*, and all the regions unto *India*, containing, as they report, more then 40 kingdomes. These Christians were converted by St. *Matthew*, and other Apostolike men to the faith of Christ.

The *Iacobites* now are dispersed in the cities of *Mesopotamia*, *Babylonia* and *Syria*, and of other places: for their Ecclesiasticall government, they are subiect to a Patriarch of their owne, whose patriarchall Church is in the monastery of *Saphran*, neere to the Citie *Merdin* in the North parts of *Mesopotamia*: but hee keepeth residence in *Caramite*, the ancient Metropolis of *Mesopotamia*.

These *Iacobites*, (as *Leonard* Bishop of *Sidon* writes, visiter to *Pope Gre*: the 13. in the East regions) do condemne *Eutyches* and his error, who confounded the two natures of Christ: And they affirme two natures to be united in Christ: & one personated nature to be made of the two naturs not personated, without mixtion or confusion. They renounce *Eutyches*, and honor *Dioscorus*.

*Maiorem partem Asiæ, & totius tractus orientalis inhabitabant, Quidam inter Saracenos; alij autem proprias, absque infidelium consortio, occuparunt regiones, scilicet Nubiam, & magnam Æthiopiæ partem, & omnes regiones usque in Indiam, pluſquam quadraginta regna, ut asserunt continentes: Omnes autem sunt Christiani a Beato Mattheo Apostolo & alijs apostolicis viris ad fidem Christi conversi. Iac. Vitriac: Cardinal. histor. orient. cap. 76.*

*Boter. relat. universf. li. 2. part. 3. de Giacobiti ecclesia Patriarchalis huius nationis in Mesopotamia extra civitatem Moradim, &c. Thom. a Iesu de conver: omn. gent: lib. 7 p. 1. cap. 14. Entychæ errores nuo cum suo authore condemnant qui duas naturas in unam confundebat; at ipsi contra*

## The Maronites.

THE *Maronites* are found in *Alepo*, *Damascus*

cus, Tripolie, of Syria, and Cyprus, but their maine habitation is in the Mountaine of Lebanus, which conteineth in circuite aboue 700 miles, and is possessed onely by the Maronits, who for that priviledge, namely, to keepe themselves free from the mixture of the Mahometans, pay the Turks large Tribute. The Patriarch of the Maronites, hath under his iurisdiction 8 or 9 Bishops, and keepeth residence for the most part in Lebanus, keeping ever the name of Peter. Their Patriarch hath lately communion with the Pope as before, but with some reservation. Boterus writeth, that they are the least Christian Nation of the East.

hanc opinionem asserant duas in Christo naturas esse unitas, unamque factam naturam personatam, de duabus naturis non personatis; sine mixtione tamen aut confusione; apud Tho. a Iesu de conver. lib. 7. par. 1. cap. 14.

Miræ. not. Episco. lib. 1. cap. 19. Tho: a Iesu lib: 7. par: 1. cap: 22. de conversi: omn. gent.

Boter: rel: pa: 3. lib. 2. de Maronitis sono la minima natione Christina de oriente.

Brerwood pag: 132. enquir.

## Christians under the Patriarch of *Musal, falsely called Nestorians.*

THese Christians inhabit mingled with Mahometans, and Pagans, a great part of the Orient, for besids the Countries of Babylon, Assyria, and Mesopotamia, Parthia, and Media, wherein very many of them are found; these Christians are scattered farre and wide in the East, both Northerly in Cataya, & Southerly to India: So that in Marcus Paulus Venetus his historie of the East Regions and others, wee finde mentioned of them, and no sort of Christians but them, in very many parts and Provinces of Tartaria, as namely, in Cassar, Samarchan, Carcham, Chinchi-

Boter: relat: par: 3 lib: 2. de Nestori

*Chinchitalas, Tangut, Suchir, Ergimul, Caraiam, Mangi, Tenduc, etc.* In so much, that beyond the River *Tigris* East-ward, there is not any other sort of Christians to be found, for ought I have read, except the *Portugales*, & the Converts made by them in *India*, and the late *Migration* of the *Armenians* into *Persia*, the Cardinall *Vitriacus*, a man well experienced in some parts of the Orient, hath left registred, that these Christians with the *Iacobites*, exceeded in multitude the Christians of the *Greeke* or Latine Churches. About 400 yeares agoe. The King of *Tenduc* a Christian, ruled farre and wide in the North-East part of *Asia*, as having under his dominion, besides *Tenduc*, which was his owne native and peculiar kingdome, all the neighboring Provinces, which were at that time for a great part Christians. But after that his Empire was brought to ruine, and he subdued by *Chinges*, a rebell of his owne Dominion, (and the first founder of the *Tartarian* Empire) which happened about the yeare 1190, the state of Christian Religion, became in short time altered in those parts: for I finde in *Marcus Paulus*, who lived within 50 yeares after *Vitriacus*, and was a man of more experience in those parts then he, as having spent 17 yeares together in *Tartaria*, & partly in the Emperours Court, & partly in travelling over those Regions about the Emperours affaires, that except the Province of *Tenduc*,

*Vitriac: Hist. Orient cap: 77. pag 149. hi Nestoriani cum Iacobinis longe plures esse dicuntur quam Latini vel Graci.*

*Bete: loco citat.*

duc, whereof *Marcus Paulus* confesseth the greater part to have professed the Christian religion at his being in *Tartaria*, the rest of the Inhabitants being partly *Mahometans*, and partly Idolaters, and Christians but a few. *Postell* writeth that they are a few, in comparison of former times, but not of themselves: they being many more then the Latins are.

*Marcus Paulus Venetus lib. 1. cap. 64. maior pars provinciæ observat fidem Christianam, et hi Christiani primas tenent in hac provincia: Dico pauci, comparatione priorum temporum, non in se, nam sunt nobis Latinis multo plures: compend. cosmograph. pag. 69.*

*Brochardus* who lived since *Paulus Venetus*, hath left record, that in some of those parts there were more Christians then *Mahometans*: And he speaketh of his owne experience that in *Cilicia* and *Armenia* subiect to the *Tartars*, that he found in a manner all the Inhabitants meere Christians. *William de Rubriquis* also reports, that these Christians inhabite fifteene Cities in *Cathay*, that they have a Bishop in the Citie *Segin*, and that they have also a Patriarch in *Balduc*, in *Persia*. *Thomas a Iesu* also writeth, that under one of these Patriachs there are many Nations, two and twenty Bishopricks, six hundred Territories and more, &c. Their cheife Patriarch, is the Patriarch of *Mosal*, in which Citie is recorded the *Nestorians* to reteine fifteene Temples, and the *Jacobites* three, which Citie, was in times past *Seleucia*, as some say, others, *Ninivie*. To the Bishop whereof, was assigned the next place of session in councell after the Bishop of *Hierusalem*, which name and authority in

*Gulielmus de Rubriquis lib. 27. cited by Purchas.*

*Thom. a Iesu, lib. 7 par. 1. cap. 4. p. 358. de conv. omn. gent.*

*Miræi notitiæ Episc. lib. 1. cap. 16.*

those parts the Bishop of *Mosal* now hath. *Iosephus Indus* borne in *Cranganor* in East *India* writeth of a great Prelate to whom 12 Cardinalls are subiect, beside two Patriarches and many Archbishops and Bishops.

*Trigautius* also reporteth, that when the *Portugalls* came to *Cochin*, they found a booke of their Synodall Canons, concerning their Bishops and Metropolitans: in which there is a Canon of *Theodosius* the Patriarch, in these words. *These six Sees the cheife of Provinces, and Metropolites. (viz.) Hilam, Nzivin, Prath, Assur, Bethgarmi, and Halah, who are accounted worthie, to be present at the ordination of the Patriarch, neither let them be absent as others, every fourth yeere let them come to the Patriarch, So also the Bishops of the great Provinces, (viz) of China, India, Pases, Mauzæor, Xam, Raziquæor, Herion, (which is Cambaia) and Smarchand, (this is Mogor,) who are farthest off, so that the Vast Mountaines, and most troblesome Seas permit them not passage, when they would, let them send letters of consent, (that is, of communion) to the Patriarch also*

*Hi populi habent magnum Antistitem, cui adstant duodecim Cardinales, Patriarchæ duo, Archiepiscopi et Episcopi complures*: Iosep. Indi Navigationes, *inter relationes* Novi Orbis. *pag* 145.

*In summa* Canonum *Synodalium, parte secunda, sermone sexto, capite decimo nono de Canonibus constitutis super* Episcopos *et Metrapolitanos, simul habetur* Canon Theodosii Patriarchæ in hæc verba. *Hæ sex sedes capita Provinciarum et Metropolitæ: videlicet,* Hilam, Nzivin, Prath, Assur, Bethgarmi *et* Halah, *qui digni habiti sunt, ut ordinationi Patriarchæ interveniant, nec absunt ut alij, quarto quoque anno apud Patriarcham conveniant. Sic etiam Episcopi magnæ Provinciæ nimirum, reliquæ Metropolitæ,* Chinæ, Indiæ, Pases, Mauzæorum, Xam, Raziquæorum, Herionæ, (*hæc est* Cambaia) *et* Smarchandiæ (*hæc est* Mogor.) *qui longissime absunt, nec vastissimi montes, et turbulentissima maria, permittunt eis transitum ad libitum, mittant literas consentionis* (*id est communionis*) *ad Patriarcham semel sexto quoque anno,* Trigautius *de* hispan. *expeditione apud* Sinas. *pag.* 125.

*all once euery sixth yeare.*

In the yeare 1398 *Tamerlan* a Tartarian Prince, borne at *Samarchan*, tooke *Prusa*, and restored to the Christian Princes the countries taken from them by *Baiazeth* Emperor of the *Turkes*. There is in the citie of *Smarchand* a magnificent church built to the honor of St. *John Baptist*. Postel. *comp.* Cosmog *pag.* 72.

There is one Church of these Christians, in the great city *Quinsay in China*. Paul: Venet: *de Regione Orient. lib* 2. *cap*: 64.

I finde in an instruction of a *Tartarian* Merchant dwelling in the citie of *Boghar*, these words. (viz.) *Beyond the land of* Cathaie, *which they praise to be civill and unspeakeable rich, is the Country named in the* Tartarian *tongue Caracalmack inhabited with blacke people: but in* Cathay, *the most part thereof stretching to the Sunne-rising, are people white, and faire complexion, Their religion also, as* Tartars *report of, is Christian, or after the manner of Christians.* *Mr.* Hakluits *voiages pag.* 388.

Some write that the Patriarchship of *Mosal*, is not elective, but descendeth from the Father to the Sonne. Microcos. Hel. *pag.* 669.

*Haiton* King of *Armenia* was himselfe in *Tartaria*, and hath written a booke thereof, and of the aid he had from the great *Cham* who was

a Christian, and of the taking of *Mesopotamia*, *Babylon*, and *Syria* by the *Tartars*, from the *Saracens*.

In former time, the heresie of *Nestorius* prevailed much, in these parts of the world, who held that Christ had two persons, as well as two natures; and they would not yeeld that *Mary* was the Mother of God: The Christians, now called *Nestorians*, acknowledge Christ to be perfect God, and perfect man, from the first moment of his conception, and that *Mary* might be rightly said, to be the mother of the Sonne of God, Although they have revoked *Nestorius* heresie, yet they are still called by his odious name. The *Pope* hath a titular Patriarch of *Mozal*.

## The Christians of *St. Thomas.*

*Brere. enq. pa. 144*

THe Christians of St. *Thomas* are vulgarly so called, because by his preaching they are supposed to have beene converted to Christian religon, and his body as it is thought was buried in the Citie of *Maliapar* on the Coast of *Choromondel*: some of these Christians inhabit in the neerer part of *India*, namely in that great Promontory, whose base lying betweene the out lets of the River *Indus* and *Ganges*, stretcheth out the sides farre towards the South,

*Boter. relat: pa. 3. lib. 2. della vecchia Christianita dell' India.*

South, well nigh 1000 miles, till meeting in the point of *Comari*, in the more Southerly part of the great Promontory neere to Cape *Comori*, about the Cities of *Coulan* and *Cranganor* on the west side, and about *Maliapar* and *Negapatan* on the East side, and their habitation is thickest about *Angamale*, 15 miles from the City *Cochin* Northward, where an Archbishop keepeth residence.

That St. *Thomas* brought the Gospell into *India* and *China*, and constituted many Churches there, it appeareth out of their owne bookes, which the *Portugals* found in *India*, written in the *Chaldee* tongue, and translated into Latin, by father *Iohn Maria Campani* a Iesuit, by the command of the most reverend Archbishop, father *Francis Roits* of the said society.

*Per D. Thomam evanuit error Idolatriæ ab Indis. Per D. Thomam Sinæ & Ethiopes conversi sunt ad veritatem. Per D. Thomã Baptismi Sacramentum acceperunt, et filiorum adoptionem. Per D. Thomam crediderunt et confessi sunt Patrem et Filium, et Spiritum sanctum. Per D. Thomam acceptam servaverunt fidem unius Dei. Per D. Thomam do ctrinæ vivificæ splendore sorti sunt universa India.*

In a *Chaldee* Breviarie called *Gaza*, of the Church of *Malabar*, in one of the lessons, thus it is written verbatim.

*By St.* Thomas, *the error of Idolatrie vanished from the* Indies. *By St.* Thomas *the* Chinoises, *and* Ethiopians *were converted to the truth.*

*By* St. Thomas, *they received the Sacrament of Baptisme, and the adoption of Sonnes.*

*By St.* Thomas, *they beleeved and confessed the Father, the Sonne, and the Holy Ghost.*

*By St.* Thomas, *they kept the faith, received of one God.*

*By* St. Thomas, *the lustre of the life-giving doctrine, appeared to all* India.

*Per D. Thomam regnum Cœlorum volavit et ascendit ad Sinas.*

*By* St Thomas *The Kingdome of Heaven past fast swiftly, and came into China.*

And in a certaine *Antiphone* or *Hymn*, these words are;

*Indi, Sinæ, Persæ, et ceteri insulani, et qui in Syria, Armenia, Græcia, et Romania, in cõmemoratione D. Thomæ offerunt adorationem nomini tuo sancto:* Nicol: Trigautius, *de Christiana expeditione apud Sinas lib. 1. p. 124*

*The* Indians, *the* Chinoises, *the* Persians *and other Flanders, and they that are in* Syria, *Armenia, Græcia, and Romania, in commemoration of Saint* Thomas, *doe offer praise to thy holy name.*

*Postell* writeth, that after St. *Thomas* had converted the *Malavars*, he hard of a nation that possessed the inland countrie, beyond the *Paraponisan* mountaines, and the more easterly fountaines of *Ganges*, which before his comming had bin taught the knowledge of Christ, and going thither, he found the *Tarsestan* countrie or *Tarsis*, whose Kings came to Christ, about 40 yeers before, who in regard of their great authority that they had, by reason of their skil in Astronomie, & kingly dignity, but far more by the vertue of that faith, which they had gotte by grace having adored Iesus then new borne, (for the doctrine of the Gospell was not then divulged) they had gathered a great church in the name of *Schiacah*: that is, of the eternall Sonne, or eternall Emperor.

*Post. compendium Cosmog: pag. 66.*

*Which Countrie lyeth East of* Persia.

The *Psalmist* telleth us that the K. of *Tarshish* and of the iles, shall bring presents.

*Psa. 72. 10.*

*Iosephus Indus* borne in *Cranganor* in *East India* reporteth that there are many Kings in *India* who know Christ. And

*Ioseph. Ind. navigationes inter relationes novi orbis. pag. 145.*

And alſo that there are Chriſtians from the river *Indus* where *India* beginneth, to the Ile *Ormus* Weſtward, neere the *Perſian* gulfe.

He alſo reporteth that theſe Chriſtians have over them a Prelate, which ſeemeth to be the Patriarch of *Muzal*, to whom 12 Cardinals are ſubiect, beſide two Patriarchs, and many Archbiſhops and Biſhops as before.

The Archbiſhop of *Angamall* hath lately ſubmitted himſelfe to the *Pope*.

*Lib. 3. pag. 107. de rebus Emanuelis Luſitaniæ regis*

But it is very likely that theſe *Indian* Chriſtians were forced to ſubmit; for *Oſorius* writeth that the *Portugals* tooke *Craingan r* by force & other places, in which theſe Chriſtians do dwel

*Socotorium inſula in circuitu millia paſſuum ſexcentum, tota incolitur ab iis Chriſtianis qui multis ab hinc annis Catholicis Sacerdotibus orbati nihil habent præter nomen, hi Chriſtianos ſe eſſe gloriantur; &c.*

*Xauerius* the Ieſuit reporteth, that the Ile of *Zocotorie* being about 100 miles in compaſſe, is all inhabited with theſe Chriſtians, who being deprived of their teachers, have nothing left but the name: theſe boaſt that they are Chriſtians, and they honour the Apoſtle St. *Thomas*, becauſe they ſay, they come from thoſe whom he begot in theſe places to Chriſt

*Lib. 1. epiſt. 11. Apo. cathol. pag. 342.*

The worthy Knight, to whom I acknowledge my ſelfe much beholding Sr *Thomas Roe* who hath bin in this Iland, telleth me that there are now but a few *Chriſtians* remaining, called *Bedwins*.

## The Chriſtians in Africa under the Patriarch of Alexandria.

St. *Marke* was the firſt Biſhop of *Alex-*

*Alexandria*, who founded Churches in *Cyrene*, *Ptolomais*, and the rest of the region of *Pentapolis*, as also in *Libya*, *Marmarica*, *Ammoniaca*, and all *Egypt*.

*Arnold Merm. Theatrum Conv. pag.* 80.

The Christians called *Cophti*, are no other then the *Christians* of *Ægypt*, who have beene called *Ægophti* or גפת.

*Brer. enquir. pag.* 155.

Although those that now inhabite *Egypt*, are most *Moores*: yet the Natives, are most Christians, and they are termed *Cophtes*, these are the true *Egyptians*, and these terme the Church of *Rome* hereticall.

*Relation of the most famous Kingd: pag:* 458.

*Thomas a Jesu* writeth that in times past these *Cophtie* were circumcised: but now in *Cair* and *Alexandria*, this custome is left: and if any *Copht* be circumcised by force, by the *Mahometans*, he is marked in the forehead or hands, with the signe of the Crosse, that he may be knowne of all men to be a *Christian*.

*Thom: a Iesu de conuers: pag:* 361.

There are also in *Egypt*, and under the Patriarch of *Alexandria's* Iurisdiction, many *Greeke* Christians and the Patriarch himselfe is alwayes a *Greeke*.

*Thom: a Iesu de conuers: pag:* 295

To this Patriarch belonged ten provinces, so many Metropolitans, *Theodosius* and *Valentinianus*, commanded to be convocated in the Epistle to *Dioscorus*, which is repeated in the first act of the *Calcedon* Councell.

In times past, all *Africa*, from the mouth of *Nile*, to the *Gaditane* streits, and from the Tir-

rhen

rhen ſea North, to the Equinoctiall line ſouth, was planted with Churches and Cities of Chriſtians belonging to the ſaid Patriarch: Chriſtianitie ſo floriſhed in *Africa*, that we read of Synods of 200 Biſhops to have beene gathered there, and of ſome hundred of Catholick Biſhops to have beene there expelled by *Genſericus* King of the *Vandals*, and in one Province alone, *Zengitana* by name, (which is that where *Carthage* ſtood) to have beene 164 Biſhops under one Metropolitan.

*Concil. Carthag. 4. Concil. Carthag. 6. Vict. lib. 1. de perſecutione Vandalica.*

As there was never in any nation greater error, then in *Ægypt*: So more ſincere, or greater Chriſtian pietie, reigned no where more, for three hundred yeares, then in *Egypt*, ſaith *Poſtel.*

Poſtell. *compend. Coſmog. pag.* 43.

*St. Auguſtine* reporteth, that in his time Chriſtianitie had continued in *Africa* with a ſucceſſion of great Biſhops about 400 yeares.

*Auguſtinus refert ſuo tempore fidem Chriſti in* Africa *400 annos duraſſe, perpetuamque ponteficum maximorum ſucceſſionem.* Arnold Merman *pag.* 27.

And whereas, in time of perſecution, the *Italians*, *French*, *Germans*, and others returned to the worſhip of Idolls, there were many holie men in *Africa*, as *St. Cyprian*, *Arnobius*, *Tertullian*, *Origen*, St. *Auguſtine &c.* who kept their people in the true religion. And this made *St. Auguſtine* who was an *African* to write his bookes of the citie of God, to ſtay his counrie men from Idolatrie.

*Idem pag.* 28.

In this North, part of *Africa* Chriſtianitie is in a manner decaied for want of teachers.

When theſe Churches floriſhed, they oppo-

sed the usurped Iurisdiction of the Bishops of *Rome*, as appeareth by the writings of Saint *Cyprian*, and of Saint *Augustine*, and also by the sixt Councell of *Carthage*, and also by a Synode held at *Melevis*, in both which the *African* fathers forbad appeales to *Rome*.

To this Patriarchs Iurisdiction are now belonging not onely the Christians of *Egypt*, but also, the Christians that are found about the bay of *Arabia*. And in mount *Sinai* Eastward and also in *Africa*, as farre as the *Syrtes* westward, Likewise the Christians of *Æthiopia* have heretofore acknowledged obedience to this Patriarch.

*Brer. pag. 161.*

The Patriarch of *Alexandria's* dwelling is now neere the Church of Saint *Nicolas* in *Caire*: which Citie is one of the greatest cities in the world, reputed to be eight and twentie miles in length, and foureteene in breadth, as *Lithgoe* reporteth, that of *Greekes*, *Cophtes*, *Armenians*, and others, there are about two hundred thousand Christians in the citie of *Caire*. *Cyrill* now Patriarch of *Constantinople*, was Patriarch of *Alexandria*, and now *Gelasius* commended to be a learned and a holie man by the worthie Knight Sr. *Thomas Roe*.

*Chytr: de stat. eccles. pag. 26.*

*pag. 307.*

## The Abassin Christians.

THE *Abassin* Christians inhabit the *Abassine* Empire in *Ethiopia*, *Matthias Quadus* boundeth

*Quadi Compend.*

boundeth the *Abassine* Empire on the North with *Nubia & Bugia*, on the East with the red sea, and *Barbarick* Gulph, to the Kingdomes of *Aiana* and *Dangali*, on the south, to the mountaines *Lunæ*; on the west with *Manicongo*, the floud *Niger*, the kingdome of *Nubia* and *Nilus*. Some report this Emperors dominion to be as great as *Europe*. But Master *Brerewood* maketh it equall in dimension with *Germany*, *France*, *Spaine*, and *Italy*. *Villamont* writeth that the Emperour of *Ethiope* hath more then 40 Kingdomes under him. For the Emperour he is called Commonly *Presbiter Iohn* or *Negus* but of the *Abassins Joannes Belul*. pretious Iohn, or high Iohn, he is the most potent Prince of *Africa*.

*Voiages lib. 2. cap. 24.*

*Zaga Zabo apud Damian. a Goes pag. 241.*

The title of this great Emperour runneth after this manner, *David* supreme of his kingdomes, and beloved of God, the pillar of faith, sprung from the stocke of *Iudah*, the sonne of *David*, the sonne of *Salomon*, the sonne of the pillar of *Sion*, the sonne of the seede of *Iacob*, the sonne of the hand of *Mary*, the Sonne of *Nahu* after the flesh, the sonne of Saint *Peter* and Saint *Paul* by grace, Emperour of the higher and lesser *Æthiopia*, and of the most large Kingdomes, Dominions, and Countries of *Goa*, *Caffares*, *Fatigar*, *Angola*, *Barn*, *Baliguazo*, *Adea*, *Vangue*, *Goyame*, where are the fountaines of *Nile*, *Amara*, *Baguamodren*, *Ambea*,

*Quad. compen. lib. 1. cap. 20.*

*Vangue, Trigremaon, Sabaim*, the birth place of the Queene of *Saba, Barnagassum*, and the Lord of all the Regions unto the confines of *Ægypt*.

They conceive themselves to be descended from *Salomon* and the *Queene* of *Saba Maqueda*.

The Armes of the Kingdome are reputed to be the same with those of the Tribe of *Iudah*, the *Lyon Rampant* in the *feild Or*, and their motto is, *The Lyon of the tribe of Iudah shall overcome*.

Godignus *cap. 6. pag 25. de* Abass. *rebus.*

It is written, the Emperor to have set before him at his meate, a vessell full of ashes, to put him in minde of his Mortalitie.

The *Abassins*, reckon a succession of Christian Emperors from *Abraham*, called the Saint; who was Emperour Anno 470. The Prets or Emperors dwell in a movable citie of tents, on festival dayes he vseth red Tents. About 50000. *Mules* attend the Prets campe to remoue his carriages.

Alvares *cap. 23. in* Purchas.

*Scaliger de Emendat temporum pa. 680.*

They call themselves as we doe.

איתיופיאוין *Ithiopiawian*, In *Arabike are* called אלחבשי *Elhabaschi* vulgarly the *Abassins* פרסהנאני presbyter signifieth Apostolike in *Arabick*.

*Ecclesiasticall government.*

For their Ecclesiasticall governement: They are subiect to a Patriarch of their owne, whom they call *Abunna*.

*Miræi notitia episcop. lib. 1. cap. 21. pag. 56.*

Their *Abunna*, when *Alvares* was in *Æthiopia*, was called *Marke*, a Reverend old man, aged about 110: a man very gracious in his speech, neuer speaking without blessing God, and giving

*Alvares cap. 14.*

ving thankes: his apparell was white; his upper garment like a Cardinalls cloake buttoned before. When he goeth out of his tent he rideth upon a *Mule*, well attended, having a Crosse in his hand, and three crosses carried on staves about him.

Some do report that there are in *Ethiopia* 127 Archbishops. *Godig: de Abassin. rebus. lib. 1. cap. 32. pag. 195.*

*Alvares* reporteth in *Macham Celacem* which is the Church of the holy Trinitie, he say 200 mitred preists together, and 64 Canopies carried over them. *Alvares cap. 14.*

Their Churches are builded round and very rich with hangings of cloth of gold, Velvet and plate.

They have many goodly Monasteries: to the Monasterie of the vision of Iesus belongeth about 3000 Monks. *Alva. cap. 21.*

In *Europe* there was litle knowledge of these *Abassine* Christians, untill the *Portugals* had footing in the East *Indies*, about the yeare 1486, *Iohn* King of *Portugal* sent *Alphonsus* a *Paiva* and *Petrus* a *Covilham* to *Prester Iohn*. They sailed to *Caire* like merchants, and agreed one of them to goe into *India*, and the other into *Æthiopia*: *Peter* having seene *Goa* and *Calecut* and other places in *India*, returneth to *Caire* to meete *Alphonso*, where he heard of his death, and received also letters from the King of *Portugal*, that they should not returne without seeing *Prester Iohn*, *Dam. a Goes de Æthiopum moribus. Idem pag. 161.*

Peter writing backe what he had seene in *India*, traveleth into *Ethiopia* to the Emperour, and delivereth King *Iohns* letters to him, but could never get leave of the said Emperour to returne, but lived richly there.

*Idem pag.*169. Afterwards, the King of *Portugal* sent divers men; and among others, *Francis Alvares* his Chaplaine, who remained in *Ethiopia* 6 yeares, and hath written a booke of the Religion, and customes of the *Ethiopians*. This *Alvares* returning, brought letters from the Emperour of *Ethiopia* to the Pope, which were delivered to him in *Bononia*, in the presence of the Emperour *Charles* the 5. Vpon the receipt of which letters, there was great ioy, and a report of a great Countrie of Christians in *Africk*, as bigge as all *Europe*, that had submitted themselves to the Pope: and especially in that time, when divers Princes in Germany, and King *Henrie* the eight, had withdrawne themselves from the *Roman* Church, *David* Emperor of *Æthiopia*, sent a learned Bishop called *Zagazabo* into *Portugal*, a man of admirable faith, learning and Eloquence, whose confession of Faith is set downe by *Damianus a Goes*.

*An.*1533. *Dam: a* Goes, *pag*; 171.

*Tum primum Lusitanos adijsse Æthiopiam cum fidem Catholicam.* Lutherus *deseruit* Godig. *de* Abass. rebus, *lib:* 1. *pag.*145. *cap:* 23. Dam. *a* Goes, *pa.* 203. *de* Æthiopū *moribus.*

The *Pope* sendeth a Patriarch (with others into *Ethiopia*) one *Johannes Bermudes*, a *Spanish* Priest: there were sent also 400 shot, and some pioners out of the *Portugal Indies*; their commander was *Don Christopher a Gama*, who arri-

*Godign. de Abassinorum rebus lib.* 2: *cap:* 14, *pag:* 292.

ved

ved in *Ethiopia*, anno 1538. The Emperor *Claudius* honored the Patriarch, untill he had vanquiſhed the King of *Adel*, by the helpe of the ſaid *Portugals*. And then the ſaid *Patriarch* was compelled to returne, being accuſed of Sacriledge, for ſtealing a veſſell of gold out of a Church, and with this meſſage that the Emperor would acknowledge no paſtor over him, or his, but onely the Patriarch of *Alexandria*. *Idem ibidem.* 293.

Afterwards, as one writeth, there were 13 Fathers choſen by *Ignatius Loiola*, & others to be ſent into *Ethiopia*, of which one of them had the title of Patriarch, to wit *Iannes Nonius Barretus*, and two Biſhops: the Patriarch dyed, and never ſaw *Ethiopia*, to whom one of the Biſhops, *Andreas Oviedo* ſucceeded in his Patriarchall title: he ſailing with the *Portugal* ſhips to *Goa* in the Eaſt *Indies*, the *Vice-roy* ſent a Meſſenger firſt into *Ethiopia*, to know whether the Emperour would receive ſome learned men *Portugals*, ſent to him from the Pope, and the King of *Portugal*, which he refuſed not.

Whereupon the *Vice-roy* ſent the ſaid Patriarch *Andreas*, with ſome *Jeſuits*, and twentie attendants, according to the dignitie of his perſon, who landed at a Port in the Red Sea, neere to the Citie of *Arquick*, in the yeare 1557. From whence he went to a Citie called *Baroa*, where an *Ethiopian* King of *Barnagaſſes*, received the Patriarch with great honour; from thence the *Godig. pag.* 361.

Patriarch

Patriarch was 50 dayes going to the Emperor *Claudius*, who recieving his letters, told him that he would never yeeld obedience to the Bishop of *Rome*, he gave him leave to teach the *Portugals*, but forbad him to speake one word to his *Abassines*, and that he would not suffer the *Roman* yoke to be laid on him, or his: *Claudius* the Emperour dying, *Adamas* succeeded, who banished the said Patriarch *Andreas*.

*Cum* Abassinis *ne verbum mutiat de religione. &c. Neque unquam futurum ut Romani Antistitis jugum mihi aut meis imponi sinam* Godig: *pag.* 365.

To conclude this, with the saying of the *Psalmist*, Then shall the Princes come out of *Egypt*, the *Morians* land shall soone stretch out her hands unto God.

*Psal.* 68. 14.

All these Christians before named, are not subiect to the Pope, except before excepted.

In *Europe* the Papists inhabit somewhat above a fourth part. The Protestants, *Moscovites*, and *Greeke* Christians inhabit the rest of it with some *Turkes* who are mingled with the *Greeks*, and make one third part with them, some say much lesse:

*In apparatu de Maronitis. Maronitæ Libani Montis in* Syria *incolæ, sub eorum Patriarcha, pietatem et fidem erga Romanũ pontificem et sedem Apostolicam uni ex se vine omnibus Orientis populis sat integrã a tempore Innocentij* 3. *retinuerunt.*

In *Asia*, the second part of the old world, and *Africa* the third part, (the last whereof is three times bigger than *Europe*) and *Asia*, bigger then the other both. The Pope hath very little. *Possevine* the Iesuit writeth, that the *Maronites* of mount *Libanus* onely of the East, kept faith to the Church of *Rome* from the time of *Innocent* the third.

*Chytræus de statu eccles: pag.* 23.

The like writeth *Chytreus*, it is reported, saith he

he, that the *Maronites* onely of mount *Libanus*, almost of all *Asia*, are conformable to the *Latin* Church. In *Africa*, the King of *Spaine* hath a few townes neere the *Streits* of *Gibraltar*, and a few dispersed fortresses, being in number 11 or 12 betweene *Spaine* and *Jndia*: There are some Christians in *Congo* and *Angola*.

*Brerew. enquir: pag. 69.*

To summe up all the *Protestants*, may compare (as farr as I can gather) in multitude of people with the *Papists* in *Europe*, and have a greater extent of land then they have in *Europe*, as before *The Greekerites saith Bellonius, they extend farther then the Latin*; for besides the *Greekes* under the Patriarch of *Constantinople*, the *Greekes* inhabiting a great part of *Poland* under their Metropolitan: and in *Bulgaria*, under the Patriarch of *Acrida*, and the *Moscovites* under their Patriarch, are all of the Greeke religion, as also the *Melchites* under the Patriarch of *Antioch*, and *Greekes* under the Patriarch of *Ierusalem* and *Alexandria*, with the *Georgians*, *Mengrellians*, *Circassians*, and *Greekes* of *Crete*, *Zante*, *Cyprus*, and other Ilands, who although some of them are under the jurisdiction of the Romanists, yet they had rather leave their lives, then their Religion, as *Thomas a Iesu* saith.

*Asserimus Graecanice ecclesiæ ritus latius patere quam Latinæ, lib: 1. cap. 35.*

Cyprus, *Creta*, *Zathynthus Cephalenæ insulæ sunt adeo tenaces hæresum Græcanicarum, ut vitam potius hominibus illis eripias, quam conceptã sententiã deponere, velint de convers: omn: gen. lib. 6. pag. 302.*

Of these before named, the *Moscovites* inhabit in *Europe* and *Asia*, a countrie of as greate extent, as the Papists doe in *Europe*.

The *Christians* under the Patriarch of *Muzal*

are reported to be more, then the *Latines*.

And the Christian Emperour of the *Abassines* hath a large countrie under his dominion.

Also of the *Armenians*, *Jacobites*, *Indians*, *Cophtes*, there are very many Christians, who inhabit very many large countries, as before.

And this may serve to confute them that would empale the Church of God; within the limmits of the *Roman* Church, and pretend that all the Christians of the world, are subiect to the Pope, but onely a few Protestants in *Europe*, for here you may see, that the Church of God is not tied to *Rome* onely, but that it is Catholike, and universall, dispersed upon the face of the whole earth; and as God hath beene mercifull to us, and caused his face to shine upon us, so his *wayes are knowne vpon earth, and his saving health among all Nations, therefore let the earth praise thee O God, yea let all nations praise thee.*

To this relation of the habitations of the Christians not subiect to the Pope, I thinke good to give the Reader this Caveat, to wit, The Pope to make his Iurisdiction to shew greater then it is, giveth many titles to his followers of those Churches which he hath not to doe with all. As to one he giveth the title of the Patriarch of *Constantinople*, to another of *Æthiopia*, so also he gives the title of other Bishopricks in *Greece*, *England* and *Ireland* &c. So also their writers in

Bermudes *was called Patriarch of* Æthiope *Smith of* Calcedon *Flemming Archbishop of Dublin &c.*

some

some of their bookes, write false stories & tales, to make his Iurisdiction & Church seeme greater then it is, as for example, Cardinall *Baronius* writeth a booke, and therein publisheth to the world, the submission of the Patriach of *Alexandria*, and of the *Ægyptians*, and *Æthiopians*, which never was; which treatise is intituled, *A relation of the Legats of the Church of Alexandria, to the Apostolicke See.* The Cardinall in the beginning of the said booke, setteth downe the great providence of God in governing his Church, for wheras a few franticke people had forsaken the *Roman See*, now the Patriarch of *Alexandria* and al the Provinces of *Egypt* and *Æthiopia*, had submitted themselves to the *Roman Church*, and he setteth down the submission of the Patriarch in these words.

*In a booke printed at* Colein *intituled, Relationes historicæ duæ, duarum illustrium legationum &c.*

*In the name of the Father, Sonne and holy spirit, of one God. In the name of God most compassionate, and mercifull, Everlasting, glorie be to God salvation is from the Lord: O God give us thy Salvation.*

Humble *Gabriell* by the grace of God servant of the See of Saint *Marke*, in the Citie of *Alexandria* in *Egypt*, and in all other places there unto adioyning, in the south *Maritime* and in *Ethiopia* the 97. of the Patriarchs, successor to St. *Marke* the Evangelist, wisheth health, and offereth the spirituall kisse, to the Father, Lord, Father of Fathers, Prince of Patriarchs, being the 13 of the Apostles of our glorious Lord Iesus

Christ; And of the Evangelists, the fifth, Successor to St. *Peter* the Apostle. He after setteth downe his submission at large in this Treatise, which is published by it selfe, and also set downe in the latter end of his sixt Tome of his *Annalls*, which historie is meere false and feigned as *Thomas* the Iesuit saith:

Thom. a Iesu *de conv: omn: gent: lib: 7. pa 1. cap: 6. pag. 363. Tempore Clementis 8 legatio ficta* Alexandrinæ ecclesiæ *ad* Romanum *Pontificem delata est qua Marcus Patriarcha, et cum eo omnes Ægypti provintiæ, aliaque sibi coniunctæ, ipsum (ut par est) summum ecclesiæ caput universalemque agnoscebant Pastorem, ut late in fine: 6 Tom Annal. Cardinalis. Baronius scripsit. Re tantum postea diligentius examinata cuiusdam Bartovis impostoris fuisse mendacium ac figmentum apparuit.*

In the time of *Pope Clement* the 8. a feigned embassage was brought from the Church of *Alexandria* to the Roman Bishop, in which the Patriarch and all the provinces of *Ægypt* and others adioyning, did acknowledge him (as it was fitting) the cheife and universall Pastor of the Church, as Cardinall *Baronius* hath written in the end of his 6 tome, but the matter being more diligently examined, appeared to be a meere lye and a fiction of a certaine Impostor *Bartovis*.

This same Cardinal *Baronius*, in the 12 Tom of his Annals writeth, that the Legates of the *Armenian* Bishops, and Metropolitans, whom they call Catholique, that is universall, for the number of Bishops under him, to witt, more then 1000. almost from the furthest part of the East, brought the submission of that Church to *Eugenius* the third, which storie may be doubted as well as the former: he citeth for this, *Otho Frisingensis*. And thus much of the habitations of the Christians not subiect to the Pope, or differing in Religion from him.

America

America and the Christians therein.

*America* was discovered about 142 yeeres ago, in which, the King of *Spaine* hath four Regions, with some Ilands: the Regions are new *Spaine*, *Castilla del Oro*, *Peru*, and part of *Brasile*: which are supposed to be a sixt part of *America*. It is reported, that the *Hollanders* have taken a great part of *Brasile*. In the first 40 yeare after the discoverie thereof, these Regions with the Ilands, were almost depopulated, the Natives being either slaine, consumed in the Mines, or caried into captivitie; Bishop *Casaus* in his booke to *Philip* Prince of *Spaine*, writeth of the consumption of 12 millions of men; and that in *Hispaniola*, there were not 300 Natives left, and of a very small remaine in the other Ilands, and in *New Spaine* it selfe. Complaint being made to the noble Emperour *Charles* the fift, he by his Proclamation freed these *Indians* from slaverie, and gave them the state of free men.

*Discovered Anno 1492.*

*Nos autem pro certo affirmare audemus iis quadraginta annis quibus Iberi cruentam suam tyrannidem exercuerunt ultra duodecim milliones hominũ fato functos esse, in narratione rerum Indicarum pag. 7.*

For the conversion of these Christians, it seemeth to be coact. *Oviedo* reporteth, that in *Cuba* there was scarce any one, or but very few that became Christians willingly. And what manner of Christians these were, you may iudge by *Benzos* report of *New Spaine*, (viz.) that they had nothing almost belonging to Christianitie, but only the bare name of Christians: For the estate of christianitie among them in these latter times,

*Oviedo histor: Indiæ occidentalis lib. 1. cap. 4: Benzo histor: novi orbis lib. 17 cap. 19. apud* Brer. *pag. 78.*

*Enquir. pag. 90.* Mr. *Brerwood* relateth, that the inward and Wilder partes thereof, remaine in their ancient Paganisme. And *Thomas a Jesu* writeth, viz: In West *India*, which hath long inioyed the husbandrie of Ministers: here all are indifferently Baptized, yet very many worship Idols: and that not so much through their owne, as through the fault of some of their parish Priests, at whose covetousnes and dissolute manners, the inhabitants taking offence, blaspheme the Christian Faith.

*In Occidentali India quæ jam diu Ministrorum cultura gaudet, in hac cum indifferenter omnes Baptismi lavacro abluti sunt, plurimi tamen Idola colunt: idque non tam proprio quam aliquorum Parochorum vitio quorum prava cupiditate et moribus dissolutis incolæ scandalizati Christianam fidem blasphemant.*

This Church is Governed by foure Archbishops, and foure and twentie inferior Bishops.

*De convers. lib. 1. pag. 4.* In *America*, there be diverse Plantations of the *English*, *Dutch*, and *French*, and there are now more *English* in *Virginia* onely, then were left of the Natives in *New-Spaine*, after the depopulation before named, I reade of about eight thousand Natives remaining there then.

It seemeth also that the *Americans* had some knowledge of Christ, before the comming of the *Spaniards*.

*Lib. 2. cap. 16.* *Francis Lopez de Gomara*, writeth, that in *Acuzamil* and other places, the people honored the Crosse.

*Comp. Cosmo. pag. 70.* I reade also in *Postell*, that in the Countrie of *Culhuacan*, a certaine *Quezal covatsian*, clothed with a white garment, covered with red crosses, preached the feare of one God; and that there should be a retribution of everlasting punishment, and reward after this life. Good men, there did beleeve, that there was a God, and that he was a rewarder.

In

In the historie of *Wales*, you may reade of a Voyage of *Madoc* the sonne of *Owen Guyneth*, Prince of *North-Wales* to the West *Indies*, in the yeere 1170, with ten ships, who planted there. And it is reported of the *Mexicans*, as (*M. Hakluyt* writeth) that their rulers descended from a strange nation, that came thither from a farr countrie, which is confessed by *Mutezuma* King of that countrie. Hakluyt *pag.* 506

Also the *British* words and names of places used there, even to this day testifie the same, as when they talke together, they use this word *Gwrando*, which is harken, or listen, also they have a certaine Bird with a white head, which they call *Penguyn* and the Iland *Corrosso*, the river *Guindor*, and the whit rocke *Penguin* (which be all *British* words) do manifestly shew, that it was that countrie which *Madoc* and his people inhabited.

Also *Broughton* affirmeth, that the faith of Christ was preached in *America* by some of our first planters, that preached in *Britaine*. *Eccles. histor. pag.* 32.

## How these Churches agree with us, in the principall points wherein we differ from the Church of *Rome*.

### Chap. III.

THESE Christians agree with us in the maine points of religion, they are all baptized

baptized in the name of the *Father, Sonne, and Holie Ghost, &c.* And in the principall points of controuersie betweene the Roman Church, you shall see how they agree with us, and differ from them. In this Chapter I will set downe therefore,

1 The principall differences betweene us & the Church of *Rome.*

2 How the Churches before named, agree with us in the cheife points in controuersie.

3 I find these Churches, Orthodoxall in the maine.

4 Of the agreement of the *Protestants* among themselves.

5 Of the difference among the *Papists.*

6 Of the agreement of the ancient *Roman, East* and *South Church*, with us in the points set downe, and also of *Gregorie* the great Bishop of *Rome*, who sent *Austen* into *England.*

7 Of the Religion of the Ancient *Britanns*, and of their differences from the now *Roman* Church.

8 Of the Pietie and Devotion of the Christians before named.

## 1

## The principall differences betweene the Romanists and us.

THE maine difference betweene the Church of *Rome* and us, consists in certaine points

points, which they of Rome hold for important and necessary Articles of the Christian faith, which we do not beleeve or receive for such.

For the things which we beleeve are verities cleerely founded upon Scripture, and summarily set downe in the Creed, and unanimously received by all Orthodoxall Christians.

This Creed, which the ancients thought compleat enough seemeth to the *Romanists* defective, and therefore they have adioyned & added to the same, many new Articles, yea, to those twelue, which the Apostles set downe, for a sufficient Summary of wholesome doctrine.

The Articles of their New Creed and Doctrines are:

*The Apocryphall Scriptures.*
*Their Dogmaticall Traditions, which they Equall with the holy Scriptures.*
*Their Transubstantiation.*
*Their Communion in one kinde.*
*Their Purgatorie.*
*Their Invocation of Saints.*
*Their worship of Images.*
*Their Obedience to the Pope, without which no salvation.*
*Their Latine Service.*
*Their Trafique of Indulgences. &c.*

These and other new doctrines, are Canonized in their late meeting at *Trent*, and vpon these and the like, is the contestation betweene the *Romanists* and vs: these are obtruded by them,

as undoubted verities, and to be believed under the Popes curſe. Theſe are reiected by us as human inventions, ſome of them cunningly deviſed, much advancing their ſtate and profit without any ſolid ground or countenance of Scripture or antiquitie.

*Doctrines advancing their State.*

For doctrines advancing their State they have among others, the Supremacy, and Tranſubſtantiation.

Supremacy.

For the Supremacy, they have made it an Article of Faith, that the Pope is Chriſts vicar, and head of the whole Church of God, and that every ſoule, muſt be ſubiect unto him upon neceſſity of ſalvation, by which doctrine, infinite wrong is done to all other Chriſtians in the world, not ſubiect to him, who are baptized, beleive in Chriſt, and many of them ſuffer perſecution for his names ſake, and yet are all of them by this Article, put into the ſtate of damnation, for not being ſubiect to the Pope onely, yea many multitudes of them, have never hard of the Pope, *Poſtel* writeth a treatiſe of the great multitude of Chriſtians unknowne to the Latine world. This new doctrine of theirs, our Saviour did neither expreſſely nor manifeſtly reveile to his Church, and being asked the queſtion by his Diſciples, *who ſhould be greateſt*, he anſwered, *that the greateſt among them, ſhould be as the leaſt*: The holie Apoſtles tooke no notice of it, nor declared it

*De maxima Chriſtianorũ hactenus toti Latino orbi incognitorum multitudine-*

*Luk.* 22. 24.

to others; *Saint Peter* tooke upon him, no ſuch Monarchicall authoritie, but gave the right hand of fellowſhip to *Paul* and *Barnabas*, neither was any vaſſallage or ſubiection yeilded to him, by the reſt of the Apoſtles. They ſent him as Meſſenger to *Samaria*, *Euſebius* and other Eccleſiaſticall hiſtorians, are ſilent of this Monarchicall Authoritie. Pope *Stephen* was ſlighted by Saint *Cyprian* and the Biſhops of *Africa*; Pope *Gregory* by *Policrates* and the Biſhops of the Eaſt: The *Oecumenicall* Councell of *Calcedon* equalleth the Patriarch of *Conſtantinople* to the Biſhop of *Rome*. *Gregory* the great (being the 62 Biſhop of *Rome*,) affirmeth that none of his predeceſſours tooke the ſame upon them, and all the orthodox Chriſtians in the world deny it. And yet this is obtruded by the *Romaniſts*, for an Article of Faith to be beleived under paine of damnation.

*Galat.* 2. 9.

*Act.* 8. 14.

*Apoſtoli miſerunt* Petrum & Iohannem *tanquam ſubditos Eccleſiæ.* Ger. *de poteſt. Eccleſ. conv.* 11.

Alſo they have invented *Tranſubſtantiation*, by which, Superlative power is given to their Preiſts, to wit, to make their Maker. But what diſhonor do theſe Priſts, to their Maker, in makeing him ſuch a one, whom Infidels, and Vermin may eate.

Tranſubſtantiation. Biel. *lec.* 4. *in Can. Miſſæ.*

This *Tranſubſtantiation*, is not an Anihilation of the Bread, and a ſubſtituting of the Body of Chriſt, in ſteed thereof, but a reall converſion of the one, into the other: as *Cornelius à Lapide* (the Ieſuit) affirmeth grave divines

to teach, his wordes are. By the words of consecration, truly and really, as the Bread is transubstantiated, so Christ is produced, and (as it were) generated upon the Altar, in such powerfull and effectuall a manner, that (if Christ had not already beene Incarnate) by these wordes, (*Hoc est Corpus meum,*) he should have beene Incarnated and assumed Humane nature.

*Per verba Consecrationis vere & realiter uti transubstantiatur panis, ita producitur & quasi generatur Christus in altari, adeo potenter & efficaciter, ut si Christus necdum esset incarnatus, per hæc verba* Hoc est corpus meum, *incarnaretur, Corpusque humanum assumeret, ut graves Theologi docent.* Cornel. a Lapide *Com. in Esa. cap.* 7. 14. *Qui creavit me et dedit mihi creare se, et qui creavit me, sine me, creatur mediante me sacerdos est quasi deipara.* Biel. *can. miss. loc.* 4.

Learned *Dr: Hall* now *Lo:* Bishop of *Exceter* writeth, that this *Transubstantiation* putteth into the hands of every Preist, power, to doe every a greater miracle, then God did in the Creation day of the world, for in that the Creator made the Creature, but in this, the Creature maketh dayly the Creator. This doctrine of their, is involved with absurdities, and inexplicable Contradictions, viz. As Christs body is in heaven, so also Carnally in the Sacrament; As Christs body is in Heaven, so in tenne thousand Hostes, and in every Crumme of them, at one time, by which meanes they would give us, a Fantasticall body of Christ, for his naturall made of a Woman, with many other like, which they would palliate with the pretence of Gods omnipotency: But such things as imply contradiction and falsitie, are not the obiect of divine power.

This doctrine of transubstantiation is contrary to holie Scripture, in which it is sundrie times

1 *Cor.* 11. 26.

called

called Bread, after their pretended Change. It is reproved by the testimonie of the sences, the Elements have the same taste, colour, forme and substance, and *St. Augustine* saith, that which you see, is bread, and the Cup which even your eies declare unto you, none of the ancient Fathers, expresly teach it, as is set downe at large in the replie of the Reverend father in God, the *Lo:* Bp: of *Elie*, & in the *Old Way* of Doctor *Hall* now *Lo:* Bp: of *Exceter*, Also the Orthodox *Christians* for above 1000 yeare after Christ, beleeved that the bodie and blood of Christ were truelie and reallie present, and delivered to worthy receivers in & by the holie Eucharist, according to St. *Paules* doctrine, 1 *Cor.* 10. 16. And that the same must be spiritually by faith received, or else it profiteth nothing. Yea Cardinall *Bellarmine* himselfe writeth, that *Scotus Cameracensis* and others confesse, that neither by the words of Scripture, nor by the Creeds, nor by the sentenses of the ancient, the godly to be compelled to the doctrine of Transubstantiation. And yet the have made this figment in their Lateran meeting Anno 1215. an Article of faith.

*Quod ego vidistis panis est et Calix, quod etiam oculi vestri renunciant. In serm. Sacrament. apud Bed. in 1 Cor. 10. Repl. pag. 185. 455. Old Way.*

*Bel. de Euch. lib. 3. cap. 23. Scotus Cameracensis et alij deserte fatentur, nec verbis scripturæ, nec symbolis fieri, nec veterum sententijs cogi pios ad dogma Transubstantiationis.*

For Profitable doctrines; The popes being to maintaine besides their owne estates, an innumerable companie of Priests and Friers, the Friers Minors onely, are esteemed to be 60

*Doctrines advancing their profit. Sabel. Ennead 9. lib. 6.*

thousand, whom they pretend to be their onely subiects, Souldiers, and servants, and being more thrifty then to allow them meanes out of their owne purses, have invented many profitable doctrines, as Purgatory, Pardons, Masses, to be offered for the quicke, and the dead: Image worship, Workes of Supererogation or Church treasure &c.

Purgatory. For the first, viz. Purgatorie, It hath no foundation in holy Scripture, but is a meere fiction (as may iustly be suspected) bringing in great summes of money to the *Romish* Clergie. And for this cause they do fright simple soules with telling them of the greivous and horrible torments that do attend them after this life, which to escape, poore men give largely to the Church, that is, to the Preists. Now as the Pope is the founder of this place, so he hath the sole iurisdiction of it: The other Christian Orthodox Patriarchs having no profit of it; Yea they teach that the Pope can make gaole delivery of all the soules in Purgatory, at his pleasure, but if he should do so, what an infinite company of Preists, and Friers should he undoe whose maintenance depend wholy thereupon.

1 *In the whole volume of Gods Booke there is not one word Categorically, plainely, and distinctly set downe, by which Purgatory is taught or delivered.*

2 *It denyeth that sweetrest to the soules of the Saints which*

*which God in his holy word aboundantly promiseth holie Scripture calleth the death of the godly a Sleepe and a resting, it might be fitter called a rosting, or broyling, then a Resting, or sleepe, if soules departed go hence into such horrible paines, aboue all that ever was in this world indured.* Apoc. 14. 13.

3 The other Churches in the world acknowledge no Purgatorie fier, nor offer any sacrifice to deliver soules out of it; And yet this is Canonized for an article of Faith.

Pardons.

Vpon the foundation of Purgatorie the Popes pardons are grounded, as *Roffensis* testifieth. It cannot well appeare (saith he) from whence pardons first began, amongst the old Doctors and Fathers of the Church, there was either no talke at all, or very little of Purgatory, now so long as Purgatory was not cared for, there was no man that sought for Pardons, the estimation of pardons dependeth upon it, take away Purgatorie, and what shall we neede Pardons, Pardons began to vent, when men were frighted with Purgatory fier. Yea they give Pardons not onely for sinnes past, but for sinnes to come. Our late Soveraigne Lord Kings *Iames*, relateth in his Treatice upon the Lords prayer that he had seene two such Pardon, great is the profit that is gotten by Pardons, and this also is made a doctrine of Faith.

*Non satis certo constare à quo primum indulgentia tradiceperint; Apud priscos vel nulla vel certe quam rarissima siebat mentio de Purgatorio, quamdiu autem nulla esset cura de Purgatorio, nemo quæsivit Indulgentias, nam ex illo pendet omnis Indulgentiarum æstimatio, si tollas Purgatorium quorsum Indulgentys opus erit, cæperunt Indulgentiæ, postquam ad Purgatorij Cruciatus aliquandiu trepidatum est.* Roffens. *contra* Lutherum. Bienell *dif. pag.* 486.

As the pope reapeth great profit by purgatory and pardons, so also the inferiour Clergie have a share therein; for the *Eucharist* or Lords Supper

*Sacrifice of the Masse.*

Supper, which *Chriſt* inſtituted for a *Sacrament*, is by them turned, into a true, Reall, Propitiatorie, and unbloudie Sacrifice, under the name of the *Maſſe*. And they would have men to beleeve, that their Preiſts, doe truely and Really, Sacrifice *Chriſt* to *God* his Father: for the expiation of the *ſinnes*, both of *quick* and *dead*.

But the end of all this, is: That men beleeving this fiction, would plie them to ſay *Maſſes*, to deliver, or keep Soules out of *Purgatorie*; but with all, tendring them money, which ſimple men and women, do moſt willingly part with all, to have part in theſe their Sacrifices, which they offer: not in commemoration of the great benifits which they have received from *Chriſt*, but by way of *Bargaine*, for *Remiſſion* of their ſinnes, and deliverance of Soules out of Purgatorie.

And that they may become daily cuſtomers to their *Maſſe-Bargaines*, the tell them, as I read they had need of diverſe *Maſſes*, and that every ſinne ſhould have at leaſt one *Maſſe*: And alſo, for the venting of theſe their Merchandizs, they have in their ſeverall Churches, divers *Altars*, at which you may ſee many Prieſts offering together at one time in one Church.

Moreover the Prieſt offering Chriſt, preſumeth to mediate for him, who is the Mediator for us all to God his father, viz. He praieth that God would receive him into favour and fauourablie

rablie looke upon him at his requeſt. Thus he prayeth, even and devouteſt part of his Maſſe, *Supra quæ propitio ac ſereno vultu &c.* upon which things, viz. vouchſafe to looke, & accep the body and blood of thy Sonne, as thou dideſt in ould time receive the ſacrifice of *Abel.* *Canon. Miſſæ.* Thus the Preiſt in his Maſſe taketh upon him, not onely to pray for Chriſt, but compareth the Sacrifice of the Sonne of God, with the Sacrifice of brute cattell. To conclude this, with the words of Biſhop *Jewell.* *May not God anſwer ſuch a blaſphemous Sacrificer, I know my Sonne, in him I am well pleaſed, but who art thou? who bad thee thus to pray? who requires ſuch Sacrifice at thy hands?* *Reply pag. 430.* Againe (ſaith he,) Let them ſhew of all the learned fathers one, either *Greke,* or *Latine, Heretique* or *Catholique,* from the riſing of the Sunne, to the Sunns going downe, that ever ſaid as you ſay, that a mortall man, hath authoritie and power, to offer up in Sacrifice the Sonne of God: *Theodoret* demandeth, how any man in his wits can call that God, which he offereth in Sacrifice to the true God; and afterwards eateth himſelfe. *Quomodo quis ſanæ mentis Deum nuncuparit id quod vero Deo oblatum tandem ipſe comedit. Quæſt. 11. in Levit.*

Moreover, great is the gaine which is gotten by Imageworſhipps, for proofe of which, I neede not tell you of the rich offerings to our Lady of *Loretto,* or *Walſingham,* every Church or Chappell had one Image or more, of ſome of the Saints; every one of which, as the peo- *Image worſhips.*

ple were made beleeve, had some particular vertue, or power to helpe: as *St. Anthony* could helpe against burning: *St. Iohn* against poyson; *St. Margaret* ease women in labour, *St. Bartholmew* make them conceive either Males, or Females; *St, Vncomber* made peace betweene married folkes, but to the Image of these Saints, men were not taught to come empty handed: yea some of these Saints had their peculiar offering, as to *St. Bartholmew*, men offered cocks and Hens, to *St. Vncomber*, Oates, Inquier in *Paules* for her, to *St. Edith* Corne. Great was the profit that Priests got by this, yea so great, that Image-worship is canonized for a doctrine of Faith.

Treasure of the Church.

Againe, they have found out a spirituall Treasure for the use of such, who having their sinns forgiven them, are yet liable to great punishments, either here, or in Purgatorie. This treasure is raised of the surplussage of Christs sufferings, and of the sufferings of other holie men: for Christ (say they) suffered more then he needed, the least drop of his blood being sufficient to save us all, now he shed all his blood, & many holy persons suffered more then their sinns deserved, *et ne inanes & sine fructu essent*, lest *Christ* & his *Saints*, should be thought to have suffered more then they should, Idly, & to no purpose, the merits of the *Surplusage* of *Christs blood* and *Saints* sufferings, are kept in this treasury, to be disposed of, at the Popes pleasure. This

Treasure

Treasure is infinite; *Aaron*, *Eleazer*, nor any of the Saints of old durst touch it, nor the holy orthodox Patriarchs of late time doe not medle with it, for the Pope onely (as the *Romanists* say) hath the Keyes of it, and reapeth the whole benefit of it.

*Solus* Papa *habet claves huius Thesauri.* Ioan: *de Comb: incompend. Theolog: lib*: 7. *cap*: 6.

Now although the Romists have no Scripture for the confirmation of these their now Articles and others, yet for miracles and Visions, they will tell you of multitudes, coined in the mint of covetousnesse.

May it not be said of these novil doctrines, as Dr. *Silvester Prierias* (Master of the *Popes* Pallace) saith of *Pardons*. Pardons are not knowne to vs by the authoritie of Scriptures, but by the Church of *Rome*; & of the *Roman Popes*, which is greater.

*Indulgentiæ authoritate Scripturæ non innotuere nobis, sed authoritate* Romanæ *Ecclesiæ Romanorumq; Pontificum, quæ major est*; Silv: Prier: *cont: Lutherū.*

Yea *Vezelius* and other Schoole-men, confesse the devising of Pardons to be a godly guile, and hurtlesse deceipt, to the intent, that by a devoute kinde of terror, people may be drawne to godlinesse. But indeede covetousnesse and pride hath made them after this manner to take upon them the honour due to Christ, and also made them to deceive, and make merchandize of the people. And these be some of their new Articles, which we cannot beleeve: and how al the Orthodox Christian Churches in the world do oppose these with us, you shall see hereafter.

*Inventio Indulgentiarum est pia fraus, & dolus non malus, quo populus officioso terrore trahatur ad pietatem.* Vezelius.

2

# The Agreement of the Churches before named with us, in the chiefe points in Controverſie following.

## Of the Greeke Church.

AS the writings of the *Greeke* Fathers, for aboue five hundred yeeres ſpace after *Chriſt*, giue teſtimonie to our Religion, in the maine Points thereof: So alſo, the Churches at this day in thoſe parts doe hold with us, and we and they, againſt the now *Romiſh* Church. As,

Πιστεύομεν δὲ ὅτι τῆς ἐκκλησίας ὁποιοσδήποτε ἀνθρώπου κεφαλὴ ὑποστῆναι οὐ δυνατόν, αὐτὸς ὁ Κύριος ἡμῶν Ἰησοῦς Χριστὸς μόνος κεφαλή ἐστι. Cap. 10. pag. 28.

1

*The Greekes deny the* Popes *Supremacie.*

1 *Cyrill* Patriarch of *Conſtantinople.* Wee beleeve, that no mortall man can be Head of the Church, and that our Lord IESVS CHRIST, is the alone Head.

Καὶ ἡμεῖς μὲν τὸν Πάπαν ὡς ἕνα τῶν Πατριαρχῶν λογιζόμεθα καὶ τοῦτο γὲ ἂν ὀρθόδοξος ᾖ. Concilium *Florent.* pag. 721. Binius.

2 *Marke*, Archbiſhop of *Epheſus.* We account the Pope as one of the Patriarchs, if he be Orthodox.

3 *Nilus* Archbiſhop of *Theſſalonica.* The *Greeke* Church, though it never denied the Primacie of Order

to

to the Pope of *Rome*, yet their assumed predominancie of Authoritie, they have alwaies resisted.

The Emperour *Ioannes Paleologus*, submitted himselfe to the Pope in the Councell of *Florence*, 1436. in hope of aide against the *Turke*: for which he was so hated of his people, that being dead, they denied him Christian buriall.

*Isodore* Archbishop of *Kiovia*) returning from the said Councell, because he began, for unities sake, to move the people to submit themselves to the Pope, was deposed from his Bishopricke, and put to death.

4 Ἔως μὲν ὁ Πάπας σώζῃ τὴν τάξιν ᾗ μετὰ τῆς ἀληθας ἕσπεται καὶ τῆς ὀρθότης καὶ, &c. Nilus *de Primatu*, pag. 101.

Paulus Æmilius, *cited by Bishop* Iewel, *Defence of the Apolog.* pag. 411.

5 *Hunc* Moscovitæ. *obedientiam* Romanam, *prædicantem spoliaverunt, & in necem extremam impulerunt.* Mathias à Michou, *de* Sarmatia, *lib.* 2. *cap.* 1.

2

*They account the* Pope *and his Church Schismaticall.*

The Patriarch of *Constantinople* doth yearely, upon the sunday called *Dominica invocavit*, solemnly excommunicate the Pope and his Clergie for Schismaticks.

1 *In præfatione ante acta & scripta Theologorum.* Wirtembergensium *& Patriarchæ* Constanstinopolitani, *Dom.* Hieremiæ, *An. Dom.* 1576.

*Prateolus*) The *Grecians* account Christs Vicar, the Pope, and the *Latines*, excommunicate persons.

2 *Summum autem Pontificem Christi Vicariũ omnesque* Latinos, *pro excommunicatis habent.* Elench. *Alphab. omnium Hæreseum*, lib. 7. pag. 203.

Εν τῇ ἐγχειρίσει ϗ διακονίᾳ τ-ἀληθῆ καὶ βεβαίαν παρ-
ϑσίαν τ-ϑ Κυρίϑ ἡμῶν Ἰησ-ϑ 1
Χριϛ-ϑ ὁμολογ-ϑμεν ϗ πιϛεύ-
ομεν, σαλὼ ἂν ἡ πίϛις ἡμῶν
παρίϛησι ϗ ϖροσφέρῃ, ϐὴ ἂν
ἡ ἐφευρεθεῖσα ἐκεῖ διδάσκει
μεταϐασις. πιϛεύομεν γὰρ
τὸς πιϛὸς μεταλαμϐάνον-
τας ἐν τῷ δείπνῳ τὸ σῶμα τ-ϑ
Κυρίϑ ἡμῶν Ἰησ-ϑ Κριϛ-ϑ
ἐσθίειν ϐὴ αἰσθητῶς τοῖς ὀ-
δόσι τρύχοντας ϗ ἀναλύον-
τας τὴν μετάληψιν, ἀλλὰ τῇ
τ ψυχῆς αἰσθήσει κοινωνοῦντας.
τὸ γὰρ σῶμα τ-ϑ Κυρίϑ ϐὴ
ἔϛιν ὅπερ ἐν τῷ μυϛηρίῳ τοῖς
ὀφθαλμοῖς ὁρᾶται τε ϗ λαμ-
ϐάνεται, ἀλλ' ὅπερ πνευματι-
κῶς ἡ πιϛολαϐοῦσα ἡμῖν πα-
ριϛάνει τε καὶ χρείζεται ὅθεν
ἀληθὲς ἐϛὶν ἐσθίειν ἡμᾶς ϗ πο-
τὸν εἶναι, ἐὰν πιϛεύομεν ἐ- 2
ὰν δ' οὐ πιϛεύομεν παντὸς ἡ-
μᾶς τ-ϑ ἐκ τ-ϑ μυϛηρίου κέρ
δους ἀφίϛαϑαι. Cap. 17.
pag. 60.

3

*Concerning Transubstantiation.*

*Cyrill* the Patriarch of *Constantinople.)* In the administration of the Eucharist, we do confesse, a true and reall presence of Christ; but such a one, as Faith offereth us; not such as devised Transubstantiation teacheth: For we beleeve, the faithfull to eate Christs body in the Lords Supper; not sensibly champing it with their teeth, but partaking it by the sence of the soule: for that is not the body of Christ, which offereth it selfe to our eyes in the Sacrament; but that which Faith spiritually apprehendeth; and offereth to us. Hence it ensueth, that if we beleeve, we eate and participate, if we beleeve not, we receive no profit by it.

*Hierimi* the Patriarch teacheth, a change of bread into the body of Christ, which he calleth μεταβολή, that is, a transmutation, which is not sufficient, to inferre a Transubstantiation, because, it may signifie onely, a mysticall alteration

teration, which the Patriarch in the ſame place plainely ſheweth, ſaying, that the myſteries are truely, the bodie and blood of Chriſt, not that theſe (ſaith he μεταβαλλόμενα,) are changed into humane fleſh, but we into them: for the better things have ever the preheminence.

Neither was the fleſh ſaith he of our Lord, which he carried about him, given to his Apoſtles for meate, nor his blood for drinke, neither now in the holie myſteries, doth the Lords body deſcend from heaven: this is blaſphemie.

*Gualterus.* The *Greeks* ſay, that the wicked eating the conſecrated bread, doe not receive Chriſts bodie: This alſo the *Calviniſts* Miniſters have alwayes in their mouthes.

4

## They celebrate the Euchariſt, in both kinds.

*Hieremie* the Patriarch: You ſay the holie Supper ought to be received in both kindes, and you

Καὶ γὰρ σῶμα καὶ αἷμα ἀληθῶς χείτος τὰ μυςήρια. οὐ πρὸς ἀνθρώπινον σῶμα μεταβαλλόμενα, ἀλλ' ἡμεῖς πρὸς ἐκεῖνα τ' κρεῖττόνων ὑπερικόντων. Reſponſ. 1 pag. 101.

Οὔτε μὲν τότε λοθείσης τῆς σαρκὸς τοῦ Κυρίου, ἣν ἐφόρει εἰς βρῶσιν τοῖς Ἀποςόλοις, καὶ τοῦ αἵματος εἰς πόσιν ἢ νῦν ἐν τῇ θείᾳ μυσαγωγίᾳ καταβαίνοντος τοῦ Κυριακοῦ σώματος ἐξ ὐρανοῦ. βλάσφημον γάρ. 1 Patriar. Reſponſ. cap. 10. pag 86.

4 *Malos, dum conſecratum panem accipiunt, non accipere corpus Ieſu Chriſti: hoc ipſum perpetuo Calvini Miniſtri in ore habent.* In Tabula Chronograph. pag. 604. de Photio 19.

Φατὲ οὖν ὅτι μεταλαμβάνειν δεῖ καὶ ἀμφοτέρων τῶν εἰδῶν· καὶ καλῶς λέγετε. Οὕτω γὰρ καὶ ἡμεῖς ἐκλεξάμεν τῶν φρικτῶν μεταλαμβάνοντες μυςηρίων. 1 Patriar. Reſponſ. *de Abuſibus* pag. 129.

1

ſay

lay well, so also doe we when we doe receive those dreadfull *Mysteries.*

*Cyrill the Patriarch.*

2 As the institutor speaketh of his body, so also of his blood, which Commandement ought not to be rent a sunder, or mangled according to human Arbitrement, but the institution delivered to be kept intire.

Ὁ γὰρ νομοθέτης ὡς περὶ τοῦ σώματος τοῦ ἰδίου οὕτω καὶ περὶ τοῦ ἰδίου αἵματος ἐνετείλατο. ἣν ἐντολὴν οὐ δεῖ κατὰ τὸ δοκοῦν ἑκάστῳ κολοβοῦσθαι ἀλλὰ σῶαν τηρεῖσθαι τὴν νομοθετηθεῖσαν παράδοσιν. Cyrill *cap:* 17. *p.* 61.

3 *Prateolus.)* They say of necessitie they must Communicate in both kindes, both of the bread and the wine, so that if any take it under one kinde, although a lay-man, he is said to sinne, because they say, he doth against *Christs* Commandement: Who hath commanded to communicate under both kindes.

*Item esse, necessarie sub vtraque specie panis scilicet et vini communicandum, adeo quidem, vt qui vna specie tantum communicat, etiamsi laicus sit peccare dicatur quod (vt aiunt) contra* Christi *præceptum agat, qui sub vtraque specie cõmunicare præcipit.* Prateol Elenchi: *Alphab: omni: Hæres: lib: 7. pag. 202.*

5

*They deny Purgatory fire.*

1 *Cyrill,* Patriarch of *Constantinople.)* We beleeve the soules of the dead to be in blisse, or in damnation; according as every one hath done.

Πιστεύομεν τὰς τῶν κεκοιμημένων ψυχὰς εἶναι ἢ ἐν μακαριότητι ἢ ἐν κατακρίσει καθ' ὃ πέπραξεν. Cap. 18. pag. 66.

*Nilus,* Archbishop of *Thessalonica.)*

ca.) We have not received, by Tradition from our Teachers, that there is any fire of Purgatorie, nor any temporall punishment by fire; neither do we know of any such doctrine taught in the easterne Church.

Πῦρ καθαρτήριον καὶ κόλασιν διὰ πυρὸς προσκαιρον τὸ τέλος ἔχειν ὅλως, ἡμεῖς ὑπὸ τῶν ἡμετέρων τε παρειλήφαμεν διδασκάλων, τε τῇ τῆς ἀνατολῆς ἐκκλησίᾳ οὐκ ἴσμεν προϊόντα. Nilus pag. 119. *de Purgatorio igni.*

*Alphonsus de Castro.* It is one of the most knowne errors of the *Græcians* and *Armenians*, that they teach, that there is no place of Purgatory, where soules after this life are purged from their corruptions, which they haue contracted in their bodies, before they deserve to be receiued into the eternall Tabernacles.

3 *Vnus ex notissimis erroribus* Græcorum & Armenorũ *est, quo docent nullum esse Purgatorium locum, quo animæ ab hac luce migrantes purgentur à sordibus, quas in corpore contraxerant, antequam in Æterna Tabernacula recipi mereantur.* Adverſ. Hæreſ. *lib.* 12. pag. 188.

*Guido*) saith, It is the fifth error of the *Greekes*, that they say there is no Purgatorie.

4 *Quintus error* Græcorum *est quia dicunt Purgatorium non esse.* De Hæresibus Græcorũ.

*Gualter.* That there is no Purgatorie, which *Calvin* affirmeth &c.

5 *Purgatorium non esse, quod idem* Calvinus, *&c.* de Photio, pag. 603.

6

*They allow married Priests.*

*Ierem. Patr.* We doe permit those Priests that cannot containe, the use of Marriage, before they be consecrated; for GOD hath

1 Διὸ καὶ ἡμεῖς τοῖς μὴ παρθενεύειν δυναμένοις τῶν ἱερέων πρὸ τοῦ ἱερωθῆναι γαμεῖν ἄδειαν παρέχομεν. Θεὸς



comman-

γὰρ τὸν γάμον προσέταξε. Αισχρουργήματα δὲ γίνεται, οὐκ ἀγνοοῦμεν ἐν τοῖς καλυομένοις γαμεῖν τοὺς ἱερωμένους. Prim. Patri. Respon. pag. 129. Distinct. 31. Aliter:

comanded Marriage: And we are not ignorant, Marriage being forbidden to Priests, filthie things to be committed by them. Pope *Stephen* the second: The Priests, Deacons, and Subdeacons of the Easterne Church are married.

2

Ἐξ ὧν δῆλον ὅτι ἰδίωις ἐστὶν εἰκὼν ἐπίσημον τέχνιν ὕσαν οὐκ ἀποβάλλομεν, ἀλλὰ καὶ εἰκόνας ἔχειν καὶ τῷ Κυρίῳ, καὶ τῶν ἁγίων τῷ βυλομένῳ παρέχομεν. τὴν δὲ λατρείαν καὶ θρησκείαν αὐτῶν ὡς ἀπηγορευμένην παρὰ τοῦ ἁγίου πνεύματος ἐν τῇ ἱερᾷ γραφῇ ἐξουθενοῦμεν, ἵνα μὴ λάθωμεν ἀντὶ τοῦ κτίσαντος καὶ ποιήσαντος χρώματα καὶ τέχνην, καὶ κτίσματα προσκυνεῖν. Cyril, Resp. ad inter. 4. pag 97.

3

## 7

## *Concerning Images.*

*Cyrill* the Patriarch. We forbid not the historicall use of pictures (Painting being a famous or commendable art.) We grant unto them that will have them, the Pictures of Christ, and Saints; but their adoration, and worship, we detest, as forbidden by the holy Ghost, in holy Scripture; lest we should before we are aware adore Colours, Art and the creature, insteed of our Creator and Maker.

Πρὸς δὲ τούτοις τοῦ ἀοράτου καὶ ἀσωμάτου καὶ ἀπεριγράπτου καὶ ἀσχημάτιστου Θεοῦ, πῶς δύναται ποιήσασθαι μίμημα. Damascen: lib: 4. cap: 17. pag 343. Basileæ.

4

*Damascen.*) They make no Image of God. Who can make an Image of God? who is invisible, incorporall, and incircumscriptible, &c.

8

8

*For the Bookes of Canonicall Scripture, they agree with us.*

*Damascen.*) The *Wisedome of Salomon*, and others, are not numbred amongst the Canonicall, neither were kept in the arke.

*Cyrill*, the Patriarch.) We beleeve the Bookes of Canonicall Scripture to be those, which the *Laodicean* Synod hath set downe, and which the Catholicke Orthodox Church of Christ, being illuminated by the holie Ghost, hath confessed to this day; to wit, 22 Bookes of the Old Testament.

1 οὐκ ἀριθμοῦνται, οὐδὲ ἔκειντο σὺν τῇ κιβωτῷ. Ortho. fidei, lib. 4. cap. 18.

2 ταῦτα δὲ καινικὰ Βιβλία τοσαῦτα τὸν ἀριθμὸν εἶναι πιστεύομεν, ὅσα ἡ ἐν Λαοδικείᾳ Σύνοδος ἀπεφήνατο, καὶ ἡ τοῦ Χριστοῦ καθολικὴ καὶ ὀρθόδοξος ἐκκλησία ὑπὸ τοῦ παναγίου πνεύματος φωτισθεῖσα μέχρι τοῦ παρόντος ὑπαγορεύει ἀπὸ δὲ τῆς παλαιᾶς Διαθήκης Βιβλία εἴκοσι δύο. Respons. 3 pag 91.

9

*The sufficiencie of holy Scripture.*

*Cyrill.* We call the holy Scriptures all the Canonicall bookes, which we receive as the rule of faith, and of our salvation, and so we do retaine them: and chiefly, because being divinely inspired, they set before us the doctrine which is sufficient to instruct, to

1 Ἱερὰν γραφὴν πάντα τὰ καινικὰ Βιβλία λέγομεν, ἃ δὴ ὡς κανόνα τῆς πίστεως ἡμῶν καὶ τῆς σωτηρίας παραλάβομεν, καὶ κεφαλοῦμεθα μάλιστα ὅτι θεόπνευστον ἡμῖν παρεβάλλουσι τὴν διδασκαλίαν καὶ αὐτάρκη κατηχῆσαι φωτίσαι καὶ τελειῶσαι τὸν τῇ πίστει προσερχόμενον. Cyril. pag 91, Respon. 3

Εἶτα τὴν τῆς ἱερᾶς γραφῆς μαρτυρίαν, πολλῷ μᾶλλον ἀνωτέραν εἶναι τῆς ἣν κέκληται ἡ ἐκκλησία.

Τὸν γὰρ ἄνθρωπον ἐξ ἀγνοίας ἐνδεχόμενον ἁμαρτῆσαι, καὶ ἀπατῆσαι. ἡ δὲ θεία γραφὴ οὔτε ἀπατᾶται, οὔτε ἀπατᾷ τινα, οὐδ' ἐπὶ κεφαλαίῳ ἁμαρτήσαι, ἀλλ' ἦν ἀδιάπλωτος, καὶ ἄσπιλον τὸ κύριος ἔχουσα. Cyrill cap. 2. pag. 5: Lomb: lib: 1: Distinct: 11. v. *Dicunt quod veritas in Evangelio fidem integram continet.*

Τὸ γὰρ τὴν γραφὴν αἰτιᾶσθαι, ἴσον ἐστὶ καὶ θεὸν αἰτιᾶσθαι, ἀλλὰ θεὸς ἀναίτιος. Nilus *de causis dissent.* pa: 2. 1.

Πάντα τοίνυν τὰ ὡδὲ δεδομένα ἡμῖν διὰ τοῦ νόμου καὶ προφητῶν καὶ ἀποστόλων καὶ Εὐαγγελιστῶν, δεχόμεθα καὶ γινώσκομεν καὶ σέβομεν: οὐδὲν περαιτέρω τούτων ἐπιζητοῦντες. *De* Ortho *fide lib: 1. cap: 1.*

inlighten, and to make perfect him that commeth to the faith.

Againe, the testimonie of the Scripture is aboue the witnesse of the Church, &c.

Men may erre through ignorance, and be deceived, but the holy Scripture cannot deceive, nor be deceived, but is alwayes infallible and certaine, and of perpetuall authoritie.

*Lombard.*

2 The *Grecians* beleeve and say that the truth in the Gospell conteineth intirely the faith, that is to say, the doctrine of Faith.

3 *Nilus* Archbishop of *Thessalonica.* To accuse the Scriptures, is as great a fault as to accuse God himselfe. But God is void of all blame.

4 *Damascen*, whatsoever is delivered unto us in the law and the prophets, by the Apostles and Evangelists, that we receive, acknowledge and reverence, and besides these, we require nothing else.

10

*They doe not forbid the Laitie, the reading of the Scriptures.*

*Cyrill*, the Patriarch. As the hearing of the holy Scriptures is forbidden to no Christian man, So no man is to be kept from the Reading of it: For the word is neere in the mouth, and in their hearts: Therefore manifest iniurie is offered to any Christian man, of what rancke or condition soever he be, who is deprived or kept from reading or hearing the holy Scriptures.

Ὡς γὰρ τὸ ἀκούειν τὰ τῆς ἱερᾶς γραφῆς οὐδενὶ τῶν χριστιανῶν ἀπηγορεύεται, οὕτως οὐδὲ τὸ ἀναγινώσκειν· ἐγγὺς γὰρ αὐτῶν ἐστὶ τὸ ῥῆμα καὶ ἐν τῷ στόματι καὶ ἐν τῇ καρδίᾳ. διὰ τοῦτο ὁ πιστὸς χριστιανὸς, ἐν ὁποίᾳ οὖν τάξει ἀδικηθεὶς φανερῶς ὑστερούμενος καὶ κωλυόμενος, ἢ ἀκροάσεως τῆς ἱερᾶς γραφῆς, ἢ ἀναγνώσεως. Cyrill Respons. 1. pag 81.

11

*They Renounce workes of Supererogation and Merit workes.*

*Hierem*: the Patriarch affirmeth that we must doe good workes, but put no confidence in them, we must not trust nor beleeve in them; Although we have fulfilled all things, yet we are unprofitable servants, according to the words of our Saviour.

Δεῖ μὲν τὰ ἀγαθὰ τῷ ἔργων ἀπεργάζεσθαι, ἐν θαῤῥεῖν δὲ ἐν αὐτοῖς.

Οὐ δεῖ δὲ ἐπὶ τοῖς ἔργοις πεποιθήναι οὐδὲ καυχᾶσθαι φαρισαϊκῶς, ἀλλ' εἰ καὶ πάντα ἐκπληρώσομεν καλὰ τὸν Κυρίου λόγον, λέγειν ἀχρεῖοι δοῦλοι ἐσμέν *Prim: Respons: Patr: cap: 6 pag: 71.*

*Cyrill* the Patriarch: We beleeve a man to be iustified by faith



not

not of workes.

They concurre in assertion with the Protestants, That it is impossible for any creature to merit, as by way of right, the least dramme of reward, at his Creators hands: But whatsoever reward is bestowed upon the creature, floweth forth from the meere boyntie, and gratiousnesse of the Creator, who as in goodnesse alone, and meere grace did make him, so also in meere grace, doth advance him to that high happinesse.

Πιστεύομεν πίστει δικαίου σῶσαι τὸν ἄνθρωπον, οὐκ ἐξ ἔργων. Cyril. cap. 13.

Sir Edwin Sands *Relation of the religiõ in the West. sect. 53*

12

*Thy allow not private Masse.*

*Chytræus.*

No private Masses are celebrated amongst the *Greekes*, without other Communicants, as their Liturgies and Faithfull relations testifie.

*Ioannes Hoff-meisterus.* The thing it selfe doth speake, and cry alowd both in the *Greeke*, and in the Latin Church, that not onely the sacrificing Priest but the Priest and Deacons and the rest of the people

*Constat missas privatas abjq; communicantibus non ab eis celebrari solere. Chyt. de statu. eccles. pag. 14.*

*Res ipsa clamat tam in Græca quam latina ecclesia non solum Sacerdotem sacrificantem: sed et Presbyteros, Diaconos. Nec non et reliquam plebem aut saltem plebis aliquam partem communicasse. Ioannes Hoffmeisterus apud Cassan consult. lib. de solita. miss. pag. 996.*

people or at leaſt ſome part of the people did communicate together.

Feild *of the Church, lib: 3. cap: 1: pag 55.*

*Marcuss Epheſinus* ſaith that the prieſt in the Latin Church eateth all, and drinketh all himſelfe, giving no part to any that are preſent, nonot to the Deacon that aſſiſteth him, yet crieth aloud take and eate: So ſaith he that they do many things contrary to the traditions received from the Fathers, contrary to the words of Chriſt, and contrary to themſelves and their owne words, in this myſtery.

14

*They have prayer in a knowne tongue.*

*Bellarmine.* Confeſſeth prayer in a knowne tongue continued long in the Eaſt, and Weſt Churches.

Bell: *de verbo Dei lib: 2. c. 16.*

*Nicolas.* The Greekes doe celebrate their Liturgie in their owne Language that it may be underſtoode of the common people.

*Celebrano miſſa nella lingua loro per poter eſſere inteſi dal commun popolo. Nicolas lib. 4. cap. 36.*

14

*They use not prayer for soules to be delivered out of Purgatory.*

*Negano il Purgatorio affirmando che i prieghi digiuni et elemosine de viventi nulla giovino all anime de deffuncti: idem ibidem.*

*Nicholus.* The *Greekes* deny Purgatory, and affirme, that the prayers of the living profit the dead nothing.

*N' admettent le Purgatoire Villamont voiag. lib. 2. cap. 21.*

*Villamont.* The *Greekes* admit not Purgatorie.

*Cumque tollunt Purgatorium, dicunt etiam defunctis nihil prodesse orationes. Prateo. pag. 203. lib. citato error. 15.*

*Prateolus.* When they take away Purgatorie, they affirme also that prayers availe not the dead.

15

*Of extreame unction.*

1

Villamont *lib. 2. cap. 21. ils nient le sacrament d' extreme onction.*

*Villamont.* The *Greekes* know not the Sacrament of extreame unction.

16

*Of elevating and carying about the Sacrament that it may be adored.*

*Festum vero corporis Christi more Romanæ ecclesiæ non venerantur. Moscov. religio. Cathol: tradit. quæst. 29. p. 160.*

*Gaugninus.* The *Grecians* doe not observe the feast of *Corpus Christi*: And generally all the Christians doe accord against the latine Church; and doe not keepe the Sacrament, to imploy it to any other

Church; and do not keepe the Sacrament to imploy it to any other use, then our Saviour Christ hath instituted it, as to carry it in procession or the like.

*Sacranus.* The *Russes* and the *Greekes*, do not elevate the Consecrated bread to be worshipped at the Alter.

*In altari positum nemo veneratur, neque elevatur. Sacran. elucid. errorum cap. 2. error 20*

18

*Of Indulgences and Sale of Masses.*

*Hieremie* the Patriarch) They that make gaine of divine Service or sacred rites do ill.

Οἱ δὲ εἰς ποιεισθὲν ἔχοντες τὰς λειτουργίας κακῶς ποιοῦσιν.

Hier. Patr. Respon. 1. pa. 130.

19

*Of the Sacrifice in the Masse.*

Neither is there in their Cannon, any mention made of the sacrifice of the bodie and blood of CHRIST, for the Redemption of the living and dead.

*Nec ullam in eorum canone sacrificij corporis et sanguinis Christi pro redemptione vivorum et mortuorum oblati, mentionem fieri. Chytra. de statu eccles. pag. 14.*

And thus much of the agreement of the *Greeke* Church with the *Protestants*: This *Cyrill* before cited was first Patriarch of *Alexandria* (to whom Archbishop *Spalato* dedicated his booke) and now

he is Patriarch of *Constantinople*: being Patriarch of *Alexandria*, he wrot letters to the most Reverend father in God, the late Archbishop of *Canterbury*, and sent one *Metrophanes* to *Oxford*, who is now returned into *Ægypt*.

## The manner of administration of the Sacraments of Baptisme, and the Lords Supper, in the Greeke Church.

*The administration of the Sacrament of Baptisme.*

FOR the Administration of the Sacrament of Baptisme: The Preist having said certaine prayers, taking the child in his armes, and putteth him three times into the water, saying, the servant of God *N.N.* is Baptized, *In the name of the Father, of the Sonne, and of the holy Ghost*: and so concludeth with certaine prayers as we doe.

*Eucharist: Hierem. Patr. pa. 103.*

For the Administring of the *Eucharist*, or Lords supper, the *Greekes* have two *Liturgies*, one St. *Basil* for some holidaies, the other St. *Chrysostome*.

*St. Basils Liturgie.*

Ὁ Θεὸς ὁ Θεὸς ἡμῶν ὁ τὸν οὐράνιον ἄρτον τὴν τροφὴν τοῦ παντὸς κόσμου. &c.

St. *Basil* beginneth. *O God our God who hast sent this heavenly bread, the foode of all the world, our Lord Jesus Christ; to be to us a Saviour, a Redeemer, and a benefactor, blessing, and sanctifying us, blesse this our offering, and take it into thy Supercelestiall Alter: Remember Lord (thou that art good, and loving to man kind,) them that offer, & by whom they offer, and keepe us immaculate in the holy service, of thy Divine Mysteries &c.*

Many

Many other prayers and thanks givings, follow for Gods benefits bestowed upon the Church, from the beginning of the world, and for the Redemption of man kinde by the Sonne of God, borne for us: suffering, dying, and raised againe: &c.

And then reciting the words of the Institution: *In the night in which he gave himselfe for the life of the world, taking bread in his holy and immaculate hands, giving thankes, and shewing to thee God and Father; blessing, sanctifying, breaking. He gave to his holy Disciples and Apostles saying: Take ye, eate ye, this is my body which is broken for you: in remission of sinnes.* τῇ νυκτὶ ᾗ παρεδίδου ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, λαβὼν ἄρτον

*Likewise he tooke the Cup of the fruit of the Vine mingling, giving thankes, blessing and sanctifying.*

*He gave to his holy Disciples and Apostles saying: Drinke ye all of this, This is the blood of the New Testament, which is shed for you, and many, for the Remission of sinnes.*

*Do this in remembrance of me as oft as ye eat this bread, or drinke this Cup confesse my death, and set forth my resurrection &c.*

Then the Priests pray that those Antitypes or symbols, may be Sanctified by God. Ἀντίτυπα

And that the Receivers may participate of the Sacrament, not to their condemnation, but that they may finde favour before God, in the company of all the holy Fathers, Prophets, Apostles, *Mary* the holy virgine, *Iohn Baptist &c.*

Then offering the Sacrifice of praise for the Catholicke Church, for them that offered Almes, for the Emperour, for all the people, for the Common wealth, for the Archbishop, for all Ministers of the Church, for seasonable weather, for the rooting out of Hæresies, and Schismes, and that they may all With one heart and one mouth, celebrate *God the Father, Sonne, and holy Ghost*, Eternally.

This solemne prayer being ended, and the Letanies, and the Lords prayer premised, all Communicate.

And the remainder of the bread and offerings, being carried into the Vestry. The Deacon and people give thankes to God.

*Christopher Angelus* writeth, that at the Chauncell dore, the *Priest* delivereth the *Eucharist*, the bread and the wine mingled together, saying: *N. N.* the servant of God receiveth, *In the name of the Father, Sonne, and Holy Ghost*; Amen. And the people say every one, with an humble voice, *Lord, I doe not kisse thee as* Iudas, *but as the* Theefe, *I trust thou wilt remember me in thy Kingdome.*

*Cap. 21. de institutis Graecorum.*

ὁ φιλημά σοι δώσω καθάπερ ὁ Ἰούδας· ἀλλ' ὡς ὁ λῃστὴς ὁμολογῶ σοι· μνήσθητί μου Κύριε ἐν τῇ βασιλείᾳ σου.

There is no mention made in this Liturgie of Saint *Basil*, of the offering of the body and blood of Christ by the Priest, nor of redeeming of the living, or dead, by this worke.

Or applying of this oblation for others that receive it not.

And

And the bread and wine after consecration, are called *Antitypes*: and they pray, that God would send his holy Spirit upon the receivers, and to Sanctifie the bread: &c.

For the Liturgie of St. *Chrysostome*, although there is mention made of an oblation, yet not of a Propitiatorie, of the body and blood of CHRIST, but of an *Eucharisticall* Sacrifice, of praise, thankes giving, or Almes.

*We offer unto thee, this rationall and unbloody worship, we invocate, supplicate, and offer unto thee, for the Patriarches, Prophets, Apostles, Evangelists, for the virgin* Mary, *we offer to thee, this reasonable service for all the world, for the whole Church, for our Kings, and their Armies, as* Tertullian *ad Scapalum*, saith, *we sacrifice for the health of our Emperour to our God, and his in pure prayer.* τὴν λογικὴν λατρείαν.

There are extant different formes of St. *Chrysostomes* liturgie, as one in *Greeke*, translated by *Erasmus*, another divulged by *Leo Tuscus*, in which he is brought in offering λογικὴν λατρείαν, for them that sleepe in the faith, for our fathers, and grandfathers &c. And *Chrisostomes* name is added to some of these prayers, which we may easily perceive to be none of his, there is also one other so called which *Anbrose Pelargus* trãslated, who testifieth that there is also one other in the Popes librarie different from all these, which varietie of liturgies, manifestly sheweth, that some of them are falsely fathered

upon St. *Chrysostome*, and that in his time, his liturgie was more pure, & sincere.

*Dionisius*, that lived a litle afore his time, when he had diligently recited all the rites vsed in the Church, maketh no mention of any oblation, or sacrifice for the dead, also in the latter Liturgies before named, though there are prayers, that the soules of the dead might be placed in rest, and in the light of Gods divine countenance, yet there is no oblation, to free soules out of *Purgatorie*.

And againe, allthough there be some things in some of these Liturgies of *Chrysostomes*: which may be added since his death, yet in thē I finde no Popish Transubstātiation, nor private *Masse*. Neither doe I finde, any adoration or elevation. The Sacrament is administred in both kinds. No sacrifice is offered in it, to deliver soules out of Purgatorie.

Married Preists administer, and it is administred in the Greeke tongue.

*Brerwoods enquiries. Pag. 135.*

The *Mengrellians*, and the *Circassians*, are of the *Greeke* Communion, and of the Patriarch of *Constantinoples* obedience, they live intirely by themselves.

## The Christians.

Inhabiting the greatest part of *Asia* the lesse, live mingled with *Mahometans*, and acknowledge

ledge not the Pope, but are Christians of the *Greeke* Communion; and also of the Patriarch of *Constantinoples* obedience.

## Of the Georgians.

Their Religion is the same, both in substance and ceremonies with the *Græcians*, yet in times past not subiect to the Patriarch of *Constantinople*: but to their owne Metropolitan: as *Chytreus*, and *Bernard* of *Luxenburg* report, before named.

## For their Liturgie.

The *Georgians* have for their vulgar speech, a peculiar language of a middle temper, which well agreeth with the position of their country, betweene the *Tartarian* and the *Armenians*, as *Gesner* and *Postel*, have observed in their bookes of Languages: yet notwithstanding they have their Liturgies in the *Greeke* tongue, as *Iacobus a Vitriaco*, *Gesner*, *Postel*, *Roccha*, and divers other have certainely recorded, cited by Mr. *Brerwood*

Georgiani *utuntur Græco idiomate in scripturis divinis et Græcorum consuetudines in sacramentis observant* Vitriac: *histor orient. cap.* 80. *de Georgianis.*

*Brer. pag.* 197.

## The Moscovites.

The *Moscovites* affirme, that they follow that Faith, which

thay

Ioannes Faber: *ad* Ferdinandum *Regem Romanorum cui erat a confessionibus in Theol.* Muscovit: *pag.* 170.

they had preached to them by *S. Andrew* the Apostle, & also those things which was concluded of by 318 Bishops in the first *Nicene* Councell, under *Constantine* the great: and which were preached to them by *Basil* the Great, and *St. Iohn Chrysostome*, which things, They beleeve to be so holy, so firme, and sincere: That it was never lawfull for any of them, to depart from them in the lest manner, as neither from the *Gospell* of Christ.

*Dicunt dominum Papam hæreticum esse cum ecclesia Romana, et anathematisant ipsum, tempore cenæ domini cum suo clero Sacr: cap. 2. error 3. in eluci dar. error.*

*Negant Romanam ecclesiam esse caput omnium aliarum ecclesiarum: Prateolus elench: hæres. pag.* 228.

*Romanos damnant et execrantur tanquam primitivæ ecclesiæ desertores et septem sanctarum synodorum prævaricatores Guagn: de relig. Mosco. pa.* 231.

1

*Supremacie.*

*Sacranus)* They deny the Popes Supremacy, affirming the Pope to be an heretick, and they doe excommunicate him & his Clergy: They are subiect to their owne Patriarch of *Mosco.*

*Prateolus*) They deny the Roman Church, to be head over all other Churches,

*Gaugninus,*) they condemne and curse the Romans, as forsakers of the Primitiue Church, and breakers of the seven generall Synods

2

2

*They reiect Purgatorie.*

*Sacranus*) They reiect Purgatory, and acknowledge onely two Receptacles of ſoules, heaven, and hell.

*Guagninus*) The *Greekes* and the *Ruſſians*, deny Purgatorie.

*Aſſerunt Purgatoriũ non eſſe ſalum eſſe duo receptacula animarum, cælum et infernum Sacran: lib. citat. error. 33.*

*Purgatorium Græci et Ruthẽni negant. Guagnin. pa. 232. lib. citat.*

3

*They deny the ſpirituall efficacie of extreame unction.*

*Sacranus*) They ſay, the Sacrament of extreame unction, doth conferre no helpe againſt the guilt of ſinne.

*Poſſevine,*) They deny Sacrament of extreame unction to the ſicke.

*Dicunt ſacramentum extremæ unctionis nullam adverſus peccati reatũ medelã conferre poſſe Sacra. lib. citat. err. 14.*

*Extremæ unctionis ſacramentum ægrotantibus negant Poſſevin de rebus Moſcovit. pa. 3*

4

*They adminiſter the Communion in both kindes.*

The Prieſt mingling both the bread and Wine, together in the Chalice, diſtributeth it together with a ſpoone.

*Boterus,*) They communicate, under both kinde.

*Sacramentum ſacerdos cochleari ex calice in portiunculas minutas redactum, et vino commixtum communicantibus diſtribuit Caſſan: litur: cap. 15. e ſi communicant ſub utraque ſpecie Bot. rel: univ. par. 3. lib. 1.*

5

*They allow married Preists.*

*Dresserus)* The *Russe* Priests have their wives, and are married men.

*Sacerdotes Rutenici proprias uxores habent, et sunt conjuges apud Neand. pag. 559.*

6

*They have their service in a knowne tongue.*

And the Gospell & Epistle is read in their church in their own tongue, and their communion in the *Slavonian* tongue, with some *Greeke* hymnes.

*Sacra sive missa Slavonica lingua peragitur &c. Guagn. pag. 230. lib. citat.*

The *Slavon* is their vulgar tongue

7

*They deny Confirmation to be a Sacrament.*

*Sacranus,)* They say, that their is no Sacrament of *Confirmation.*

*Dicunt Confirmationis Sacramentum nullum esse, Sacran: loco citat.*

8

*They abhorre the Images, and reiect most of the Saints of the Romish Church.*

*Guagninus,)* They have in the Catalogue of Saints, certaine *Roman* Bishops, which they reverence as Saints: but the others, which we after their Schisme: they curse, and account them greivous Hereticks.

*Habent in Catalogo sanctorum Romanos quosdam pontifices quos inter Sanctos venerantur: Cateros vero qui post eorum schisma fuerunt: Execrantur et pro hereticis gravissimis eos habent: Guagni: de relig. Moscovit. pa. 229.*

*Sacra-*

*Sacranus*, They blaſpheme the Saints of the Roman Church.

*Sacranus*, They abhorr the Images made by the Catholickes.

*Sacran: loco citat. err: 6.*

*Imagines operis & Artificij Catholicorum horrent Sacranus loco citat, err. 7.*

9

*The wicked eate not Chriſts body in the ſacrament.*

*Poſſevine.* They ſay, that they which are defiled with ſome ſins, doe not receive the Lords body in the Sacrament.

*Dicunt qui ſunt aliquibus peccatis inquinati corpus Chriſti Domini non recipere. Poſſev: de rebus Moſcovit.*

10

*They refuſe to Communicate with the Roman Church.*

*Sacranus*, If by chance any Catholicke Prieſt ſhall celebrate upon one of their Altars, they violate it, and breake it as a thing curſed.

*Si caſu quis Catholicorũ preſbyterorum in altaribus eorum celebraverit mox velut execratum, violant & effringunt.* Sacran. loco citat. err. 23.

This Church, except in exacting marriage of their Prieſts, differeth not in any materiall point from the *Græcians*.

*The Ruſſe Liturgie or Church ſervice, Their manner of Adminiſtration of the Sacraments.*

THEIR morning ſervice they call *Zautrana*, that is *Mattins*. It is done in this order:

der: The Prieſt entreth into the Church with his Deacon following him. And when he commeth into the midle of the Church, he beginneth to ſay with a lowd voyce, *Blaſſlavey vladika* that is, *Bleſſe us heavenly Father, Bleſſe vs heavenly Paſtor*, (meaning of Chriſt) then he addeth, *In the name of the Father, of the Sonne, and of the holy Ghoſt, one very God in Trinitie*: and *Aſſpodi Pomeluy* or *Lord haue mercy vpon vs*: repeating three times. This done, he goeth on towards the Chauncell or *Sanctum Sanctorum*, (as they vſe to call it) and ſo entreth into the *Scharſvey Dwere*, or the heavenly dore, which no man may enter into, but the Prieſt only, where ſtanding at the Altar or Table, (ſet neere to the vpper wall of the Cauncell) he ſaith the Lords prayer, and then againe, *Aſſpody Pomeluii*, or *Lord haue mercy one vs*, *&c.* pronounced 12 times. Then praiſed be *the Trinitie, the Father, the Sonne, and the holy Ghoſt, for ever and ever*, whereto the Deacons and people ſay, Amen. Next after, the Prieſt addeth the Pſalmes for that day, and beginneth with: *O come let vs worſhip, and fall downe before the Lord etc.* Therewithall, himſelfe with Deacons, and people croſſing themſelves, bow downe three times; after this, he readeth the ten commandements, and *Athanaſius* Creed out of their Service Booke.

This being done, the Deacon that ſtandeth without the heavenly dore, or Chancell, read-

eth

eth an *Homilie* out of *Basil, Chrysostome, Damascen*, or *Gregorie*, which they haue translated into their owne tongue, or the lives of some of their Saints: After all this, (which reacheth to an houre & an halfe, or two houres of length) he addeth certaine Collects, or prayers vpon that, which he hath read, and so endeth his Service.

*Boter: part 3. lib. 1: pag. 81. They haue divers of the fathers translated into their owne tongue, as* Basill, Chrysostome, Damascen, and Gregory *the great, whose Homilies they do read on holy dayes to the people.*

About 9 of the clock, they haue an other service, calld, *Obeidna* or *complim*; if it be some high or Festivall day: *Blessed be the Lord God of Israel, etc.* and *We praise thee O God*, is sung with a more solemne, and curious note.

Their Evening Service, is called *Vecherna*, where the Priest beginneth with *Blastavey vladika*: as he did in the morning, and with the Psalmes appointed for the *vecherne*, which being read, he singeth: *My soule doth magnifie the Lord, &c.* And the the Priest Deacon & people, all with one voice, sing *Aspody Pomeluy*, or *Lord haue mercy vpon us*, thirtie times together: Whervnto the boyes, that are in the Church, answer all with one voice, as fast as their lipps can goe, *verii, verii, verii, &c. Praise, Praise, Praise, &c.* thirty times together. Then is read by the Priest (and vpon the holidayes sung,) the first Psalme, *Blessed is the man &c.* and to the end of it, is added *Alleluia*, repeated ten times.

The next in order, is some part of the Gospell read by the Priest, which he endeth with

*Alleluia*, repeated three times, ſo having ſaid a collect in remembrance of the Saint of that day, he endeth his evening Service.

All this while, the Prieſt ſtandeth at the Altar, or high table within the Chancell; whence he never mooveth all ſervice time: The Deacon or Deacons, (which are many in the Chathedrall Churches,) ſtand without the Chancell by the *Scarſvey Dwere* or heavenly doore. The people ſtand together the whole ſervice time in the body of the Church, and ſome in the Church-portch, for piew or ſeat they have none within their Churches. and it were to be wiſht, there were none in ours.

*The manner of the* Ruſſe *Baptiſme.*

The Prieſt ſtandeth ready in the Church poartch with a tub of water: The words uſed by the Prieſt when he dippeth the child, are the very ſame that are preſcribed in the Goſpell, and uſed by us, (viz.) *In the name of the Father, and of the Sonne, and of the holy Ghoſt.* As often as the Godfathers are asked whether they doe renounce the Divell, ſo often they ſpit upon the ground.

*Guagn: relig. Moſcovit.*

*The adminiſtration of the Lords Supper.*

The Sacrament of the Lords Supper, and the manner of their communicating. Firſt they confeſſe themſelves of all their ſinnes to the Prieſt: Then come they to the Church, and are called up to the communion table, that ſtandeth

ſtandeth like an Altar, a little removed from the upper end of the Church; here firſt they are asked of the Prieſt, whither they be cleane or no, if they anſwer yea, they are taken to the table, where the Prieſt beginneth with certaine uſuall prayers, the communicants ſtanding in the meane time with their armes foulded one within another, like penitentiaries or mourners; when theſe prayers are ended, the Prieſt taketh a ſpoone and filleth it full of Claret wine, then he putteth into it, a ſmale peece of Bread, and tempereth them both together: and ſo delivereth them both to the Communicants that ſtand in order, ſpeaking the uſuall words of the Sacrament *Eat this &c. Drinke this &c.* both at one time, without any pauſe.

After that, he delivereth them againe, Bread by it ſelfe, then wine, carded together with a little warme water, to repreſent Blood more rightly, and the water withall, that flowed out of Chriſts ſide.

Whiles this is in doing, the Communicants unfold their armes. And folding them againe, follow the Prieſt three times about the Communion table, and ſo returne to their places againe. Having ſaid certaine other prayers, he diſmiſſeth the communicants with this charge to be joyfull, and to cheere up themſelves for ſeven dayes next following: which being ended,

he

he inioyneth them to fast, for a long time after, which they vse to obserue with great deuotion: eating, nothing else, but bread and salt, except a little Cabbage, and some other hearbs, or rootes, with water or quasse mead for their drinke.

*The Rites which the Muscovites use this day in their holy meetings, ex comentariis* Sigismundi *Liberi apud* Cassandrum, *liturg. Ca: 15. pag. 22.*

*Nullus sacerdos, aut sacra obireaut baptizare aut alio quouis fungi munere audet nisi Diacono præsente.*

No Priest dare administer the Sacrament of the Lords Supper, or Baptize, or doe any other spirituall worke, except the Deacon be present.

*In singulis templis unicum tãtum Altare, et in dies singulos unum quoque sacrum faciendum putant.*

In every Church they haue but one Altar, and in every day they administer but once.

*Totum sacrum seu Missa, gentili aut vernaculâ linguâ, apud illos peragi solet.*

They administer the Sacrament in the vulgar tongue, and in it is their Liturgie.

*Epistola præterea, Euangelium pro tempore quo magis a populo percipiantur, extra chorum populo astanti, elata voce, recitantur.*

They reade the Epistle, and the Gospell without the Quire, (the people standing round about them, with a loud voice.

*Communicant sub utrâque specie miscente vino panem seu corpus sanguine.*

They communicate in both kindes, mingling or putting the bread, & wine together.

*Sumit sacerdos cocleari, ex calice portiunculam, porrigitque communicanti.*

The Priest taketh a part of the bread, and wine, out of the cup with a spone, and giveth it to the Communicants.

The

## A Prayer used by the Patriarch, at the Coronation of the Emperour Theodore.

Αρχαιο-πλουτος. pag. 834.

O *Lord God, King of Kings, Lord of Lords, which by thy Prophet* Samuell *didst chuse thy servant* David, *and annoint him for King over thy people* Israell, *heare now our prayers, and looke from thy sanctuary upon this thy servant* Theodore *whom thou hast chosen and exalted for King over these thy holie nations. Annoint him with the oyle of gladnesse? protect him by thy power, put upon his head a Crowne of Gold? and precious stones; give him length of dayes? place him in the seat of Iustice; strengthen his arme, make subiect unto him all the Barbarous nations? let thy feare be in his whole heart; turne him from an evill faith; and from all error, and shew him the salvation of thy holy and universall Church, that he may iudge thy people with iustice, and protect the children of the poore, and finally, attaine everlasting life.* This prayer he speaketh with a low voice, and then pronounceth a loud. *All praise and power, to God the Father, the Sonne, and the holy Ghost.*

## The Melchites.

Or *Syrianes* deny the Pope of Romes supremacy, and are under the Patriarch of *Antioch*

tioch, they say they were the first Christians in the world, and that Saint *Peter* was their Bishop at *Antioch*, seven yeares before he came to Rome, and therefore they will not submit themselves unto the Bishops of Rome, as before.

2 They receive the *Eucharist* in both kindes.

3 They acknowledge the Soules of the iust to be in Paradice, and the wicked to be in hell.

4 Their Priests have wives.

5 The Patriarch is chosen by the Archbishops or Bishops, that are under him.

6 They altogether observe the Customes, and institutions of the *Greekes* in divine offices, and in other spirituall services.

7 They account the Latins excommunicate persons.

*Villam. lib. 2. cap. 22. les Syriens se vantent, estre les premiers chrestiens du monde, pour ce que sainct Pierre tint son siege sept ans en Antioche, auparavant que d' aller a Rome qui est cause que iamais les syriens n'ont voulu se soubs mettre a' l' Eglise Romaine,*

*Idem ibidem quand ils communient cest sou les deus especes.*

*Ils croient que les iustes sont en Paradis et les meschans en enfer; idem ibidem.*

*Sacerdotes eorum utuntur uxoribus: Vitriac: hist. orient cap. 75. Patriarchi pieu ellegono e consecrano Vescovi e gli Archivescovi a lor suaditte: Boter: Rel. par: 3. lib. 2. cap. de Melchiti.*

*Consuetudines autem et institutiones Græcorum, in divinis officijs et in alijs spiritualibus, Syriani penitus observant: Vitriac. hist. orient. cap: 75.*

*Omnes latinos excommunicatos reputant Vitriac. hist. orient. cap. 75* Brerwood pag: 138.

All these Christians before named, are of the same Communion, and in effect, of the same Religion with the *Græcians*.

And whereas the Greeke Church, is Charged by the latine Church, with this error, that the holy Ghost proceedeth onely from the Father, and not from the Sonne:

The

The *Greekes* uſe to ſay, proceeding from the father by the Sonne, ſo ſay the Patriarchs *Ieremie* and *Cyrill*, in their confeſſions.

πνεῦμα ἅγιον ἐκ τοῦ πατρὸς δι' υἱοῦ προερχόμενον.

And the Patriarch *Ioſeph*, in the Councell of *Florence*, explaineth himſelfe in theſe words, *We ſay, that the holy Ghoſt, proceedeth from the Father by the Sonne, eternally, and ſubſtantially, as from one beginning, and cauſe.*

λέγομεν ὅτι τὸ πνεῦμα τὸ ἅγιον ἐκπορεύεται ἐκ τοῦ πατρὸς διὰ τοῦ υἱοῦ ἀιδίως καὶ ἀπὸ μίας ἀρχῆς καὶ αἰτίας. Irænæus Rodoginus.

*The Greekes doe charge the Latins.*

WIth whom, they will have no Communion, with theſe errours, and opinions amongſt others.

With their Image worſhip, forbidden by the *Epheſin* Councell.

With the Popes Supremacy, which he challengeth over all Churches, contrary to the Decrees of ancient Councells, and eſpecially, to the fourth generall Councell of *Calcedon*, which attributeth Superioritie, to the See of *Conſtantinople*.

That they ſcarce reade the Sacred rules, and holy Scriptures, They ſay that the *Popes* commandements, who for the time ſitteth in the See of *Rome*, are their Canons, and Lawes.

The Pope and his Prieſtly traine, will remit ſinnes, to a prefixed and determinated time of Monthes, or yeares. They ſport after the ſame manner, with by paſt offenſes, forgiving the ſinnes of dayes, Monthes, or yeares. And yet

they cannot tell by what authoritie, and upon what grounds, or by what Ecclesiasticall Canon they do this.

They shut up all Priests and Deacons, from mariage by their lawes, and they hold it an abomination to receive the Sacrament from a maried Priest. And yet there are many Churchmen among them, the more is the pittie, who commit whoredome, and all kinde of uncleanesse, most securely, without punishment.

When the Gospell is reading, and their *Masse* is singing, all men who please, sitt, and yet they are never blamed by their leaders; *Laicks* sitt with Priests, and men of holy orders, and sometime the same *Laicks*, carrie spurres vpon their heeles, and also rods in their hands; yea, which is worst, they suffer doggs to enter into the Church; and when the Priest is sacrificing, and celebrating the hoast, which they hold to be life, giving bread, they suffer doggs sitting at the Priests feete, to barke at all those that come in, and to fawne vpon the Priests and others, that stand by, at the time of Consecration.

The too great, and extraordinary exaction of the Popes Legates, for when they brought *Chrisme*, or *Creme* to *Constantinople*, they demaũded eighty pounds weight of gold for it, beside other gifts, &c. Thus farre this authour. *Constantinople* had communion some few yeres with

with the Bishop of *Rome*, when the Latins had taken it by force, as also *Hierusalem*.

You may see more of these set downe, by *Peter Stewart* in *Calecam*, pa. 407. editione *Ingolstadiensi*, 1608. *ex variis Græcorum monumentis.*

## The Armenians.

AMongst the Saints, they reverence most, *Thaddæus* the Apostle, affirming that he converted them, and taught them the faith of Christ.

*Inter sanctos colunt plus Thaddæum Apostolum, asserentes quod eos converterit, et fidem Christi docuerit*, Mathias *a michou: de Sarmatia Europea. lib: 2. cap: 1.*

1.

*Supremacy of the Pope.*

They have a Primate of their owne, whome they terme Catholicke, and obey as their cheife Bishop, and the Bishop of Rome the doe despise, and say, that he hath no superiority over others.

*Proprium habent Primatem, quem Catholicum appellitant et cui, velut summo Pontifici, per omnia obtemperant. Romanum siquidem Antistitem contemnunt, eum dicentes non esse cateris superiorem.*: Prateolus *de hæres Armeniorum Liter. A, 67, pag. 63 Vitriac: cap: 79.*

2

*Transubstantiation.*

*Prateolus,*) They deny the true bodie of Christ, to be really in the sacrament of the Eucharist, conteined under the species of bread, and the blood under the forme of the wine.

*Negant illi verum Christi corpus, realiter in Sacramento Eucharistiæ, sub panis, et sanguinem sub vinispeciebus, contineri. Prareol: loco citat. error. 12.*

*Negant illi verum Christi corpus, realiter ut supra: Thom: a Iesu de convers: omnium gentium lib: 7, part, 1, cap, 17, pag 399.*

They deny the true bodie of Christ, &c. *Vt supra.*

3

*They reie & Purgatorie.*

*Purgatoriũ explodebant, explodit Calvinus; Gualter: loc: citat.*

*Gualterus,* ) They denie Purgatorie, as *Calvin* doth.

*Afferunt praterea, nullũ esse purgatorium locum, in quo anima ab hac luce migrantes purgentur a sordibus, quas in corpore contraxerant antequã in aeterna tabernacula recipi mereantur. Prateol: loc: citat. 21.*

*Prateolus*: Moreover, they doe affirme, that there is no Purgatorie, or place, in which Soules departing from hence, are purged from the filth, they have received in their bodies, before they shall deserve to be received, into the everlasting Tabernacles.

4

*They admit married Priests.*

*Nec sacerdotes mariti ab administratione sacri arcentur. Chytr. de stat. eccles: pag. 23.*

*Chytræus,* Married Priests are not put from their Ministry.

5

*They distribute the Eucharist in both kindes.*

*Omnibus integrum sacramentum distribuitur. Chytr. loc: citat.*

*Chytræus,* To every one the whole Sacrament is distributed.

6

*Of Matrimonie.*

*Negabant matrimonium esse sacramentum, Gualter loc: citat*

*Gualterus*, They denie Matrimonie, to be a Sacrament.

9

*They worship not Images*

*Baronius,*) They adore not the *venerable* Images, but that which is more, their universall Bishop with others, doe Anathematize them, that doe adore them.

*Venerabiles imagines non adorant, sed quod magis est, eorum universalis episcopus cum reliquis, eos qui adorant, anathemate percutit. Baron. tom. 10. pag. 256.*

*Nicetas Choniates* reporteth, that in the raigne of *Isaac Angelus*, one of the Easterne Emperours, that *Fredericke* the Emperour made an expedition into *Palestina*, the *Armenians* did gladly receive the *Almans*, because that Image worship was forbidden a like, among the *Almans* and *Armenians*.

Ἀρμενίοις γὰρ καὶ Ἀλαμανοῖς ἐπίσης ἡ τῶν ἁγίων εἰκόνων προσκύνησις ἀπηγορεύτο. anna: lib. 2.

*They have the Service in their owne tongue.*

*Chytræus*, They use not in their service, any other tongue, but their owne vulgar language.

*Nec in sacris alia quam ipsis vernacula et vulgo nota lingua utuntur.*

10

They exercise their common divine service in the *Armenian* tongue.

Mathias Michou *de Sarmatia lib. 2. Cap: 1, Armen: suo ritu gaudent, et literis. Vitriac: cap. 79.*

And they have their Bible in the *Armenian* tongue; Which translation, is said to be St. *Chry-*

Brerw: enquir: pag. 191.

*sostomes*

ſoſtomes worke, after his baniſhment from *Conſtantinople*, he then living with them.

For their *Liturgies*, *Caſſander* ſetteth downe three.

## The Armenian Liturgie,

out of the booke of the obſervations of *Peter Bellonius*. lib. 3. cap. 12. ſet downe by *Caſſander*, Litur. *Cap.* 13. *pag.* 31.

*Presbyteri Armeniorum ſunt conjugati, item ut Græcorum: et in celebrandâ miſſâ calice utuntur, Latinorum more, eiſdemque oruamentis veſtiuntur neque vero magno pane conſecrant Græcorum more, ſed ut Latini minutis, oblatis ſeu hoſtijs.*

THe *Armenian* Prieſts are maried, and in Celebrating the Sacrament, (which he calleth the *Maſſe*) they uſe a chalice, as the latines do, and are clad with the like ornaments, as they are: neither doe they conſecrate with a great loafe, as the Greekes do, but as the latins, with little Cakes, or hoaſts.

*Quotquot aſtant ſacerdoti, reſpondent cantando Armenice.*

As many as ſtand neere the Prieſt, anſwere, ſinging in the *Armenian* tongue.

*Cum presbyter Armenicus dicit Evangelium, aſſiſtentes invicem ſe dextra ſiniſtraque deoſculantur.*

When the *Armenian* Prieſt readeth the Goſpell, they that aſſiſt, kiſſe one another, both of the right, and left ſide.

*Omnes aſſiſtentes linguam Armenicam, qua utitur ſacerdos, intelligunt.*

The People have their ſeruice

in

in the *Armenian* tongue, which they understand, being their vulgar.

## The forme of celebrating the mysteries of the Christians, or Armenians that are *in India, out of the booke of Odoardus Barbosa written in Italian; Apud Cassand. Liturg. Cap. 14. pag. 31.*

*Armenij qui sunt in India, dicunt missam ad Altare, quomodo nostri cum cruce ante se.*

The *Armenians* in *India* say masse at the Altar, as ours doe, with a Crosse before them.

*Sunt autem tres unus in medio et ad utrumque latus singuli.*

There are three, one in the middle, and one on each side.

*Vnusquisque vadit, ut partem accipiat, ad pedem altaris.*

Every one cometh to the foote of the Altar to receive.

*Pro sacramento vini, eo quod in India non reperiatur vinum, accipiunt uuas siccas, et imponunt aqua ut molliantur una nocte: et die sequente quo dicenda est missa, exprimunt. quo succo, utuntur loco vini.*

For the Element of Wine, because there is no wine in *India*, they take raisons, and put them into water to moysten them, one night, and in the day following they presse them, and the juice thereof they use for wine.

Out of the order of the celebrating the Sacraments, which the *Armenians* observed in the Citie of *Leopolis*, in *Russia*, translated out of the *Armenian* tongue, by *Andrew Lubelczik*, set downe by *Cassander Litur. Cap. 12, pag. 29.*

In communicating the Priest saith.

*By faith, I doe beleeve in the holy Trinitie, the Father, Sonne, and holy Ghost.*

*Fide credo in sanctissimam Trinitatem &c.*

*By faith, I do eate thy holy quickning, and saving body, O Lord Jesus Christ let it be to me, to the absolution and remission of my sinnes.*

*Fide manduco sanctum, vivificans, et salvificans corpus tuum; Domine Iesu Christe sit mihi ad absolutionem peccatorũ meorum.*

Drinking of the Cup.

*By faith, I drinke thy holy, and unmingled blood, blotting out my sinnes, Lord Iesus Christ, for remission of my sinnes. &c.*

*Fide bibo sanctum impermixtum sanguinem tuum peccata delentem, Domine Iesu Christe in remissionem peccatorum meorum. &c.*

In this *Liturgie*, the Eucharist is administred in both kindes.

No private Masse is celebrated, all must Communicate.

No Transubstantiation acknowledged.

They receive by faith.

Married Priests administer.

They celebrate divine service, in their owne tongue.

And there is no sacrifice, for delivery of soules out of Purgatorie: But I do not take upon me, to iustifie all things in these *Liturgies*.

Mr. *Harbert* writeth of an *Armenian* Patriarch in *Persia*, whose abode is in the Citie of *Ilphee*, and of twelve Bishops, and that *Hodgee Nazar* an *Armenian* Prince hath the sole government of the said citie, and that they live in as great securitie there, as the *Persians* do.

Their Bible and Beleife (saith he,) is as ours.

They

They give credit to the three first generall Councells.

Their Lent is very strict: upon Good friday they represent the death and buriall of our Saviour, during which time they weepe exceedingly till Easter day. The salutation for that morning is according to the Easterne wont, (*The Lord is risen,*) which Angelicall newes they celebrate unanimously with ioy and feasting. All which time the *Jewes* and *Mahometans* dare not mocke, nor intrude themselves among them: The King affords them this prerogative. When these Christians enter the Church, they bend low to their Patriarch who sitteth neere the Altar in maiestie, and after service they doe yeeld him the like reverence.

In the yeere 1609 *Abbas* their Emperour murthered a thousand of these Christians, upon a letter fained to be written from their Patriarch, to the Pope, acknowledging him to be head of the Catholike Church &c.

Betweene Easter and Whitsontide the *Greekes* and Easterne *Christians* do salute one another after this manner.

Ἀνέστη ὁ Κύριος, *the Lord is risen*, the other answers ὄντως, true it is, the other replieth, Ζῇ καὶ βασιλεύει εἰς αἰῶνας τῶν αἰώνων, he liveth and raigneth for ever and ever.

## A relation of the Religion and customes of the *Armenian Christians*, made by *Iohn Avedio Vites an Armenian Priest, borne in Parma in Armenia the great, where Saint Bartholmew suffered martyrdome.*

THE greater *Armenia* was converted by *St. Bartholomew*, and when the *Christians* of *Ierusalem* left the citie, before it was beseiged by *Titus*, many of them came into *Armenia*, bringing with them many sacred records, and among other, a booke called Mignits, which is an ecclesiasticall exposition of the old testament, made by the seventie, of whom he saith old *Simeon* was one.

Gregorie *Bishop of* Armenia *the Great, suffered martyrdome in the time of Licinius. Nicephor: lib: 7. cap. 14. Fox. pag:* 88.

About the yeare 324: *Gregorius* was Patriarch of *Armenia* the great, and since that time, the *Armenians* have had a continuall succession of Patriarchs, to *Moses*, the now or late Patriarch, who was Patriarch when he came out of the East.

The *Armenians* acknowledge no subiection to the Pope of *Rome*, neither have they any communion with the *Roman Church*, he saith, that the *Roman* church was a sister, but that now she is defiled having prostituted her selfe: whereas the *Armenian* church remaineth still a pure virgin.

For the carnall prelence of Christ in the Sacrament

crament of the Eucharist, he saith, that the words in *John*, viz. (*Except ye eate the flesh, and drinke the blood of the Sonne of man, ye have no life in you,*) are spiritually to be taken, and that they eate in spirit and truth.

They acknowledge no Purgatorie, he saith, Purgatorie to be the Popes invention.

The Eucharist is administred among them in both kindes.

The *Armenian* Priests may marie; and he himselfe is a maried man.

Of the old Testament, they acknowledge those bookes onelie to be Canonicall, which are written in the *Hebrew* tongue.

He affirmeth, praier for the dead to be in vaine, because the soules of men departed, are either in heaven in joy, or in hell in paine.

The *Armenians* use Pictures, and them onely for ornament sake.

They have their service in the *Armenian* tongue.

The Priests and some of the people, dailie resort to the Church, according to that of the himne, *day by day we magnifie thee.*

Vpon Sondaies, the Priests resort to the Church earlie in the morning, and spend their time, untill the people come in their private praiers and devotions.

The common people in the forenoone stay about foure houres in the Church. And in the

after noone from two of the clocke untill ſix.

Their Prieſts, of which there are five, ten, or fifteene in ſome Churches, keepe in the chancell, in which alſo Gods bord is placed, as in the honourableſt place.

The People ſit not in their Churches at all, but ſtand or kneele.

The Prieſt beginneth ſervice with a confeſſion of ſinnes.

They ſpend the time in praying, reading of homilies, and expounding of the holie Scriptures &c.

Vpon Saturdaies they come to the Church about foure of the clocke in the after noone to prepare for the ſunday.

Some rich men go not home to their houſes upon the Lords day, but dine in ſome roomes nere the church, & feaſt the Prieſts, & the pore.

They have 156 faſting dayes in the yeare.

They faſt not upon Saturdayes in open time, but onely Wenſdaies and Fridaies.

They begin their lent as we doe.

They faſt five daies, becauſe *Adam* and *Eve* were caſt out of Paradiſe.

They faſt nine dayes after Aſcention day, becauſe their Prince was taken from them.

In Lent ſome of them, as he ſaith, eate but once in two daies, and ſome leſſe.

The Euchariſt is called *Haroweſt*, in the *Armenian* tongue.

He hath some bookes with him in the *Armenian* tongue.

As the foure Gospells: the Gospell in the *Armenian* tongue is called *Aveteran.*

The Psalmes of *David.*

Two bookes of Hymnes or Psalmes, which he calleth *Sharagon.*

He hath also a booke of prayers of *Gregorie Nazianzens* in the *Armenian* tongue.

## *The Maronites religion before their reconciliation to the Pope.*

*Boterus,*) They professe obedience to their owne Patriarch, but have beene subiect to the Patriarch of *Antioch.* 1

*Patriarcha Maronitarum.*) Our Laicks receive the Sacrament of the Eucharist, in both kindes. 2

*Idem.*) In unleavened bread, with these words: *He blessed, and brake, and gave to his Disciples, saying, Take, eate. Matth:* 26. 26. 3

*Idem,* They doe not reserve the Sacrament. 4

*Possevine.*) Their Priests are maried. 5

These Christians reconciled themselves to the *Roman Church,* at what time, the *Latins* held the

1 *Botor. Relat. par.* 3. *lib.* 2. *cap. de Maronit.*

2 *Interrog:* 3. *apud Thomam a Iesu lib.* 7. *par.* 2. *cap:* 5. *pag.* 485. *Laici nostri sub utraque specie communicant.*

3 *Idem Ibidem, in azimo his verbis benedixit, fregit, deditque &c.*

4 *Idem Ibidem, non asservatur sacramentum Eucharistiæ.*

5 *In apparatu sacro in Maron.*

holy

holic Land, But when those parts where againe taken By *Saladine*. These *Maronites*, forsooke the *Roman* Communion, untill of late, in the time of *Gregory* the 13, and *Clement* the 8: They have acknowledge the Popes Iurisdiction. But they doe reserve the *Greeke* Liturgie.

*Biddulp. Microcosm: pag. 553.*

## Hierusalem.

THE Patriarch of *Hierusalem*, keepe Residence in *Hierusalem*, in which, there remaine 10, or more Christian Churches, as before.

It is reported, that *Theophanes* is now Patriarch of *Hierusalem*, who is a Greeke, and of their Communion.

*Thom: a Iesu. Cosm. lib. 9. apud Cath: traditi. pag. 10.*

The Patriarch of *Hierusalem*, doth usuallie excommunicate the *Pope*.

*The Liturgie of St. Iames.*

Ἐν πλήθει ἁμαρτιῶν μεμολυσμένον μὲ μὴ ἐξουδενώσῃς. etc.

*The Liturgie attributed to Saint James Bishop of Hierusalem.*

Which beginneth, *O Lord doe nòt despise me defiled with the multitude of my iniquities, for behold, I come to this thy divine, and heavenly Mysterie, not as one worthy, but trusting in thy goodnesse: I lift up my voyce to thee, O Lord be mercifull to me a sinner, I have sinned against heaven, and against thee, and am not worthy to turne my eyes towards thy holy and* Spirituall Table, *in which thy*

Τῷ θείῳ τούτῳ καὶ ἐπουρανίῳ μυστηρίῳ σου οὐχ ὡς ἄξιος πνευματικὴ τράπεζη.

*onely*

*onely begotten Sonne, our Lord Ieſus Chriſt, is myſtically propoſed, for a Sacrifice for me, who am a ſinner, and polluted with all ſinne, &c.*

As in this prayer, he calleth the Sacrament, a divine and celeſtiall myſterie, a ſpirituall table, in which the Sonne of God, is myſtically ſet downe before them.

After, he craveth of God, to declare manifeſtly that which he ſetteth forth in ſignes, he perſwadeth the people, to lift up their hearts on high.

τηλαυγῶς σύμβολικῶς.

ἄνω πάς καρδιάς.

The Inſtitution of the ſupper is rehearſed ſincerely, to which the people anſwere, we declare the death of the Lord, and confeſſe his reſurrection.

Afterwards, he prayeth that God would ſend his ſpirit on the gifts, that the bread may be made ſacramentally Chriſts holy body, and the Cup his precious blood, and that it may be to them that partake thereof, for the remiſſion of their ſinnes. *In this Liturgie.*

ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα ἅγιον τοῦ χριστοῦ σου καὶ τὸ ποτήριον τοῦτο αἷμα τίμιον τοῦ χριστοῦ σου.

1 I finde no propitiatorie ſacrifice to be made by the Prieſt, but a myſticall.

2 The Sacrament to be adminiſtred in both kindes.

3 Nor private Maſſe, all muſt communicate.

4 A confeſſion againſt merit.

5 After the words of Conſecration, prayer is made, that God would by his holie ſpirit ſanctifie the Bread and the Cup.

in this Liturgie, there are some things that cannot be *S. Iames* his, but are inserted since his time As a prayer for Monkes, in Monasteries &c.

## Iacobites.

1 *Boter: Relat. par: 3; lib: 2, cap: de Iacobitis.*

THey for their Ecclesiastical Governement are nnder their owne Patriarch, whose Patriarchall Church is in the Monasterie of *Saphron*, his residence is at *Caramite*.

2 *Purgatorium non admittunt, Thom. a Iesu lib; 7, par: 1, cap; 23, de conversione omnium gentium.*

They admit not of Purgatorie.

3 *Nec pro defunctis preces admittunt Thom; a Iesu loc; citat*

Nor pray for the dead.

4 Mr: George Sands.

They minister the Sacrament, of the Lords Supper in both kindes.

5 *Sands loco citat.*

Their Priests are maried.

6 *Non firmiter sentiunt de primatu Romanis pontificis Tho, a Iesu; loco citat;*

They doe not beleeve aright, concerning the primacie of the Roman Bishop.

7 *Sacramentum extremæ unctionis fere non agnoscunt Tho. a Iesu lib. 7, par; 1, cap; 23.*

The Sacrament of extreame Vnction, in a manner they doe not acknowledge.

For their error of *Eutyches*, beleeving one onely nature to be in Christ, is long since abolished, as appeareth, by the Confession of the *Iacobites* of *Mesopotamia*, *Egypt*, *Ethiopia*, *and Armenia*.

The

The *Iacobites* inhabiting in *Mesopotamia, Babylon, Palestine, Syria,* and *Cyprus* have their Liturgies in the *Syriaque* language. Brerwood pa. 194.

In which language, the new Testament hath beene printed at *Vienna*, the Copie being brought into *Europe*, by *Moses Mardenus* a *Iacobite.*

It is thought that the Liturgie called *Anaphora Basilii,* translated out of *Syriaque* into Latin by *Masius* which is to be found in *Bibliotheca veterum patrum* is the Liturgie of those *Iacobites.* *The Liturgie of the Iacobites.* *Idem ibidem.*

Which beginneth, *O eternall God, who in the beginning created men, &c.* afterwards, he left to us a memorie of his passion, these things which we set before you, &c.

*As often as you do this, set forth my death untill I come:*

The People answer, *Lord we remember thy death, &c. and let thy mercy be upon us all.*

## Christians under the Patriarch of *Mosal*, falsely called *Nestorians.*

FOr their Ecclesiasticall Government, they are subiect to the Patriach of *Mosal.* Their Primate whom they call Catholicke, they reverence as their Pope. 1

1 *Villam; voyag; lib; 2, cap; 23, leur chef et Primat qu'ils nomment Catholique et qu'ils reverent comme leur Pape &c.*

2 The *Nestorians* call the Pope the reprobate Bishop.

3 They celebrate the Eucharist, with leavened bread.

4 They communicate in both kindes.

5 The Priest breaking the bread, layeth it in the palme of the Communicants hand, they sipping of the Cup which is held betweene his hands.

6 They allow their Priests, 1. 2. and 3. marriages, or oftner.

7 They have not the Images of the Crucifix on their Crosses.

8 They kisse the Crosse, but pray not before it.

They do not reverence Images.

9 They use the *Chaldean* language or *Syriacke* tongue, in their Liturgies.

10 For their ancient error, that there were two persons in Christ, as two natures, they have lately reiected that error, as appeareth by their confession, translated out of the *Syrian* tongue by *Masius*, extant in *Bibliotheca veterum patrum*

11

2
*Les Nestoriens appellent le Pape Eveſque reprouve Thom: a Ieſu Coſm: lib:* 10. *cap.* 15. *apud Trad. Cath. pag.* 19.

3
*Eucharistiã conficiebant Neſtoriani ex pane fermentato Gualt: lib. citat. pag.* 377.

4
*Eucharistiam ſub utraque ſpecie communicabant Gualt. de Neſtor:*

5
*Mr. Saud. lib. citat.*

6
*Sacerdotes mortua prima uxore ſecundas & ulteriores faciunt nuptias: Tho. a Ieſu lib.* 7. *pa.* 1 *cap.* 2 *pag:* 354.

7
*Brerwood pag:* 145.

8
*Mr: Sands*

*Chaldea autem litera utuntur in divinis ſcripturis Vitriac: lib: cit: cap:* 77:

*Bibli: tom:* 4. *pag:* 1049. *Brerw:*

Indians

## Indians of S^t^ Thomas
### *their ancient religion.*

THey call the Biſhop of *Rome* the Reprobate Biſhop. 1

They receive the Sacrament of the Euchariſt, in both kinds. 2

They have not extreame unction. 3

They admit of marriage of Prieſts. 4

Theſe have their Service in the *Syriaque* tongue, their Liturgie is tranſlated out of *Syriaque* into Latin, and to be ſeene in *Bibliotheca veterum Patrum.* 5

1 *Thevet a Ieſu Coſmo: lib. 10. cap: 15. apud Trad. Cath: quæſt: 2.*

2 *Lo pigliando ſub utraque ſpecie Bot: par: 3. lib: 2. cap della vecch chriſtia del India.*

3 *Ioſeph: Ind: relat: novi orbis cap. 134. extremam unctionem non habent.*

4 *Oſorius de rebus Emanuel lib, 3. apud Brerwood, pag. 148.*

5 *Brerwood enquir, pag. 194.*

The Maſſe, which the ancient Chriſtians of the Biſhopricke of *Angamall* in the kingdome of *Malabar* in the Eaſt *Indies* uſe being amended and purged from the error and blaſphemie of the *Neſtorians*: by the illuſtruous and reverend Lord, the Lord *Alexius Meneſius*, Archbiſhop of *Goa*, primate of the *Indies*, in a ſynode in the Dioceſſe of *Angamall*, in the yeare 1599. which beginneth;

*Glorie be to God on high Amen.*
*Glorie be to God on high Amen.*

## The Cophtior Egyptian *Christians.*

1 THey are subiect to the Patriarch of *Alexandria.*

2 They say the Pope may err in matters concerning faith.

3 They minister the communion in both kindes to all.

4 In unleavened bread.

5 To sicke persons they minister not the Sacrament of extream unction.

6 They admit not Purgatorie, nor pray for the dead.

7 They elevate not the Sacrament.

8 They repute the Roman Church hereticall, and refuse the Communion and conversation of the Latins, no lesse then the *Iewes.*

9 They suffer no pictures nor Images to be worshipped.

10 They denie invocation of Saints.

11 For Circumcision used by them, It is reported to be abrogated in the Synod at *Caire* Anno,

1583

1 *Miræ. lib*; 1, *cap*; 11.

2 *Serenissimum Dominum nostrum papam in iis quæ sunt fidei opinantur posse errare Tho a Iesu de conver: omnium Gentium lib*: 7, *par*, 1, *cap*. 5, *pa*. 360.

3 *Eucharistiæ sacramentum omnibus sub utraque specie confertur, idem loco citat. pa*. 361.

4 *Idque infermentato. Idem ibidem*.

5 *Infirmis autem neque oleum sanctum administratur &c. idem ibidem*:

6 *Purgatorium nec pro defunctis preces admittunt: idem lib*: 7, *pa*: 1, *cap*: 23.

7 *Tecla' Abissin: apud Thevet lib*: 7, *p*: 1, *cap*: 13, *pa*: 383, *Corpus dominicum et calicem nunquam elevant in missis*.

8 *Se nos latinos habere excommunicatos et hæreticos proinde Latinorum praxim ac conversationem ad instar Iudæorum fugiunt Tho: a Iesu lib. citat: lib*. 7, *pa*. 1, *cap*, 5, *pag*, 360. *Thom, a Iesu de conver, omnigent, lib*, 7, *par*, 1, *cap*, 6, *Tertio concessu deo aspirante circumcisionis lex primum fuit abrogata*, 363.

*Boterus Rel. univ: par*: 3, *lib*: 3, *de comun consenso si annullo la legge della circomcissione*.

*Boter, l.b, citat, lib*, 3, *de Christ de Egypt pag, in Christo essere due nature*.

*Tho, a Iesu lib*, 7, *par*, 1, *cap*, 6 *pag*, 363, *Qui cum idem Deus, idem sit verus homo, et*

1583. And for the error of Eutyches, they wholie renounce it.

They acknowledge Christ to be true God and man.

*divinam habet a patre iam inde ab omni æternitate, naturã & humanã sumpsit ex matre definitis temporum spatijs.*

*The Cophti* or Christians of *Egypt*, (although their vulgar be *Arabique*,) yet have their liturgie in the *Syriaque* tongue, which is compoled of the *Hebrew*, *Chalde*, *Arabique*, and *Greeke* tongues, but for the Gospell, after it is read in *Syriaque*: it is afterward read, in the *Arabique*, or vulgar language.

The liturgie which they use is the liturgie of *Severus* sometime Patriarch of *Alexandria*, translated out of *Syriaq*; into *latin*, by *Guido Fabritius*, to be seene in the 6 *Tom*: of *Bibliotheca patrum*.

*For the order of Administration of Baptisme, the Priest beginneth with this prayer,*

*O Almighty God, make us worthy, that we may come with purity, and holinesse to thy divine and glorious mysteries of adoption &c.*

Afterwards, the Priest readeth part of the 8 chapter of the *Acts*, from the 20 verse to the 39: ver. *beloved, the Angell of the Lord spake to Philip etc.*

And of the third Chapter of the Gospell after St. *Iohn* from the beginnig, to the 9 verse, *There was a man of the Pharisees, whose name was* Nicodemus, &c.

And part of the 8 Chapter to the *Hebrewes*, and after some praiers, the Priest signeth, the party baptized three times, with the signe of the

Crosse

Crosse: such a one *N:* *is signed, in the name of the Father, Amen, in the name of the Sonne, Amen, and in the name of the holy Ghost, to life everlasting.*

Then followeth an *Adiuration* of the *Divell* and a *Renuntiation* or renouncing of *him.*

כפר אנא בסטנא אנא פלן דעמר אנא ובכלהוץ עברוהו ובכלהון מלאכוהי *et.*

Then when the party renounceth the *Divell* his face is turned toward the west, and he, or his Godfathers say, *I such a one, N: that am baptized, I do renounce the Divell, and his workes, and all his Angells, and all his pride, and all his worldly error: and every one that doth consent to him.*

שלם אנא לך משיחא אלהא אנא פלן דעמר אנא ולכלה יולפנא: *etc.*

Then he turneth him to the East, and saith, *I such a one, N: who am baptised, do consent to thee Christ my God, and to all the doctrine that is reveailed of thee from heaven, by the Prophets, and Apostles, and holy Fathers, I also confesse and beleeve and am baptized in thee, and in thy Father, and in thy holy spirit now &c.*

מהימנין בחד אלהאבא אחיד בל עבורא *&c.*

Then the Priest saith the the *Nicen Creed. I beleeve in one God, the Father Almighty &c.*

And after many prayers and Crossings, he putteth the partie baptized into the water, saying.

עמר פלן בשמא דאבא אמין ודב רא אמין ודרוהא קרישא להיא דלעלם עלמין:

Such a one, *N:* *is baptized in the name of the Father, Ameu:* *And of the Sonne, Amen, and of the holy Ghost to everlasting life. And so endeth with prayers.*

*For the administration of the Eucharist.*

The Priest beginneth with *Glory be to the Father*

ther, to the Sonne, and to the holy Ghoſt:

שוכחא לאבא ולברא ולרוחא קדישא:

After ſome prayers:

*Let us be made worthy ſacrificers of praiſe, that we may performe our Prieſthood to thee O Lord: every thought, word, & worke, being a ſweet ſavour (offring to thee peace offrings) that without ſpot, we may appeare in thy ſight all the dayes of our life:*

*They ſay in breaking,*

*Thou art the Lambe of God, that takeſt away the ſinnes of the world, ſo he ſuffered, God the word in the fleſh, he was offred and broken upon the Croſſe, and his ſoule was ſeparated from his body, although his divinitie was not ſeparated, neither from his ſoule, nor from his body, &c.*

Amongſt other prayers he ſaith.

*Make us worthy O Lord God, that with contrite hearts, and purged from an evill conſcience, we may enter thy high and ſublime holy of holieſt, and offer to thee O Lord our God, purely and holily, reaſonable and ſpirituall ſacrifices, in the faith of thy truth.*

After other prayers he endeth.

The Bible was tranſlated into the *Arabique* tongue, by *Iohn* Archbiſhop of *Sevill*, Anno Dom. 717.

## The Abaſſin Chriſtians.

1

*For their Eccleſiaſticall Government.*

THey are ſubiect to a Patriarch of their owne, whom they call *Abunna*; whoſe place

*Zaga Zabo* 240: Dama Gocs.

place is the ſeventh Seſſion in generall Councells, the next place after the Biſhop of *Seleucia*.

1 *Non firmiter ſentiunt de primatu Romanæ eccleſiæ Tho: a Ieſu de conver: lib. 7, pa, 1, cap. 6, pag. 367.*

They do not well beleeve of the primacy of the Biſhop of *Rome*.

2

*The Euchariſt in both kindes.*

2 *Aſſumimus corpus Domini, et id ſub utraque ſpecie, confeſ. Zaga Zabo Epiſcopi, Abaſſin. apud Damian a Goes pag. 227 Boterus part. 3. lib. 3, de Chriſtian del. Abaſſ.*

*We receive the Lords bodie, and that under both kindes.*

As the Preiſt, ſo the Laicks receive the whole Sacrament of the true bodie, and true blood of Chriſt in the Temple.

1 *Sacramentum integrum, verum corpus, et verum ſanguinem Chriſti, tam clerici quam laici, in Templo accipiunt. Matthæus Dreſſerus de ſtatu Eccleſiæ et Religio. in Ethiopia apud Neand. pag. 535.*

All receive the Euchariſt under both kindes.

3 *Sub utraque ſpecie omnes Euchariſtiam ſumunt Godign. de Abaſſinorum rebus lib. 2, cap. 35, pag. 218.*

8

3

*They ſell no Maſſes.*

We receive no price or reward for Maſſe.

3 *Pro Miſſa, nullum pretium, aut mercedem accipimus. Zaga Zabo pag. 228.*

They make no gaine in the Maſſe.

*Queſtum in Miſſa, nullum plane faciunt.* Dreſſerus *apud* Nean: *pag. 537.*

4

*They reſerve not the Sacrament nor elevate it.*

4 *Sacramentum Euchariſtiæ, non ſervatur apud nos in Templis, ut fit hic apud* Europæos Zaga Zabo pag: 227. *apud Damia Goes.*

The Sacrament is not reſerved amongſt us in our Churches, as it is amongſt the *Europeans*.

5

5

*They use not extreame unction for a sacrament.*

Moreover you must know, that with us Chrisme or extreame unction, is not accounted a Sacrament, nor is in use at all. As I see here, the custome is in the Roman Church.

1 *Preterea Sciendum apud nos Chrisma, sive extremam olei Vnctionem, pro Sacramento non haberi, nec in usu esse ut video hic ex* Romanæ *Ecclesiæ consuetudine fieri,* Zaga Zabo 226. *apud Dam. a Goes* 2 *No usan darla chrisma ni estrema uncion.* Francis. Alvares. *fol.* 27.

There is no use of Chrisme or extreame unction. 2

6

*They allow married Priests.*

Marriage is no lesse allowed to the Clergie then to the Laitie, yet so, as that the first wife being dead they are not permitted to marrie any more, without dispensation from the Patriarch, if any keepe a Concubine, he is driven from his calling. 1

1 *Coniugium Clericis et Presbyteris non minus quã politicis, permissum est sic tamen ut mortua uxore prima, ducere aliã non liceat nisi Patriarcha dispensante: concubinam si quis alat a sacris arcetur.* Dresserus *apud* Neandrum *pag.* 537.

And both Laitie and Clergie possesse but one wife. 2

That the Priests may marrie, we have received from St. *Paul*, who had rather that the Clergie and Laitie, should marrie then to burne.

*Et tam Laici quam Clerici unam tantum possident uxorem* Zaga Zabo, *apud* Damia: a Goes. 215.

*Et quod presbyteri apud nos uxores possideant ex Paulo accepimus: qui mavult clericum et Laicum, nubere quam uri,* Zaga Zabo, *lib. cit. pag.* 215.

8

*They doe acknowledge the first three Councels.*

They accept the three first generall Councells, The *Nicen*, the *Constantinopolitan*, & the *Ephesine*.

9

*Indulgences.*

For remission of soules the Patriarch graunts no Indulgences, nor gives any pardons at all.

10

*Invocation of Saints.*

As for the Saints, It is true, that they love and reverence them, but they doe not call on them: They doe ascribe great honour to the Virgin *Marie* the Mother of Christ, but neither doe they worship her, nor implore her helpe.

11

*They have service in their owne tongue.*

For they reteine the Epistles and Gospell, together with the words

Zaga Zabo *lib, citat, pa,* 236.

*Ad animarum remissionem Patriarcha dat nullas Indulgentias nullos dies indulgentiarũ Patriarcha concedit,* Zaga Zabo pag, 213, *Indulgentias nullas dat neque concedit pag,* 240. *apud Dam. a Goes.*

*Sanctos quidem amant et venerantur, sed non invocant, Matri Christi* Mariæ *Virgini honorem magnum tribuunt, sed neque adorant, neque opem ejus implorant.*
Dresser: *apud* Neandrum, pa: 536,
Atlas Maior, pag, 352, Ethiopia.

*Nam et Epistolam, et Euangelium, et verba consecrationis sine elevatione lingua populo notare tinent,* Chytreus pa, 28

words of Consecration, without elevation: these I say they reteine in the vulgar tongue.

12

*The conferring of Bishoprickes.*

The Conferring of Bishoprickes, and their Ecclesiasticall benefices, (except the Patriarchship) belongeth to their Emperor.

*Patriarcha sive Abunna, Nullum Episcopatum, aut Ecclesiæ beneficium in ullos confert id solum ad Precipuum,* Ioannem spectat, Zaga Zabo 240;

The Emperor hath supreame authoritie in all causes as well Ecclesiasticall as Civill: though the Patriarch also exercise a spirituall iurisdiction.

Field of the Church *li.* 3, *pa.* 73.

13

*Concerning Purgatorie.*

*Godignus* the Iesuit,) They denie Purgatorie.

Godignus *de rebus* Abassinorum, *lib.* 1 *Cap.* 28, *pa.* 172, *ex literis* Petri Paes *qui præsit Iesuit. in* Ethiopia *Purgatorium negant.*

14

*They doe not expresse the number of their sinnes in confession.*

They doe not expresse in their Confessions neither the kindes, nor number of their sinnes, but onely generally cry out, *Habessen, Habessen,* I have sinned, I have sinned.

Abassinos, *neque species, neque numerum peccatorum in confessione exprimere, sed tantum generatim dicere,* Habessen Habessen, (*hoc est*) *peccavi, peccavi,* Godign: *lib.* 1, *cap.* 35. *pag.* 216.

15

*Concerning Images.*

Mr. Sands *his journey lib.* 3. *pag.* 171.

They have pictures in their Churches, but no Carved Images, neither do they bestow any undue reverence on them.

*Idem loco citat.*

They have no crucifixes, but use the Crosse as a badge of their profession, their Priests carrying crosses in their hands.

16

*Nullas pro defunctis oblationes habent, nec sacra faciunt pro vivis Tho. a Iesu de convers. omnium Gentium lib.* 7. *pa.* 1, *cap.* 8. *pag.* 370.

*Thomas a Iesu.*) They have no oblations for the dead, neither do they offer for the living.

Zaga Zabo apud Damianum a Goes *pag.* 204 *Credimus in nomen sanctæ Trinitatis patrem, filium, et Spiritum sanctũ.*

The *Ethiopians*, do beleeve the holy Trinity, that there are three persons, and one God.

They have goodly Monasteries, and Monks, but onely of the order of St. *Anthony*; their Monkes are not suffred to beg, but live on their labours.

They use the *Nicen Creed.*

Godignus *lib.* 1. *cap.* 35. *pag.* 218.

In their Lent, they tast nothing till the sunne be set, neither old men nor sicke, eate on their fasting time without offence, they begin their Lent ten dayes before ours.

*Idem lib.* 1 *cap.* 28 *pag.* 133.

In their Churches, they doe demeane themselves

ſelves moſt reverently, no man may walk, laugh or talke in their Churches, they ſuffer not dogs to come into their Churches, or Church-yards, they ſuffer no man to ſit in their Churches, the aged and weake, have onely Crutches to eaſe them withall.

*They Baptize in the Church-porch*

For their manner of Adminiſtration of the Sacrament of *Baptiſme*, they are Baptized, in the Church-porch; The Prieſt, after hee hath ſaid certaine praiers, putteth the partie to be baptized three times under water, ſaying, *I doe Baptize thee in the name of the Father, the Sonne, and of the holy Ghoſt the Comforter.*

When he renounceth the Divell, the prieſt turneth the face of the party to be baptized to the Weſt, when the covenant is made with God to the eaſt.

*Godign. de Abaſſin: rebus lib: 1, cap: 35. pag. 212*

They do beleeve that the Sacrament of Baptiſme, waſheth away originall ſin, with which the ſoule is tainted: as ſoone as it is infuſed into the bodie in the Mothers wombe, yea, in the very moment of his firſt being.

*Godign. lib citat. cap. 36. pag. 225.*

Whereas the *Ethiopians* are charged with having many wives, it is a ſcandall for no Nation puniſheth Adultery more ſeverely then they.

*Scaliger de emendatione temporum lib. 8, pag. 683.*

And whereas they are accuſed of rebaptizing themſelves yeerely: True it is, they do yeerely upon the day of our Lord IESVS CHRIST Baptiſme, goe into the water and waſh themſelves, as the *Moſcovites* doe and other Chriſtians.

stians, and this they doe onely in memoriall of our Lords Baptisme.

And this cannot charge them with rebaptization more then the *Spanyards*, who at *Madrid* and other parts of *Spaine*, where in memoriall of *St. Iohns* baptizing, all sorts of people goe into the River together and wash themselves upon the Eve, and day of the feast of *St. Ihn Baptist*.

And that they absteine from blood, and things strangled: as this was forbidden by the Apostles Canon. *Acts* 15. so it was the Custome of the ancient Christians in the primitive Church read canon 53 of those which are called the Apostles.

*Scalig: loc: citat.*

And they doe Circumcise their Children, they use it not as a sacrament, but as a nationall custome, and they Circumcise both Males, and Females, (which the Iewes did not,) and they are not bound to it by law, nor religion.

*Scaliger de emend: temp. lib.* 8.

And that they Baptise their Children, not onely with water, but also with fire; it is reported, that it is the custome of the *Ethiopians*, not onely of the Christians, but also of the *Mahometans*, to burne their Children with a hot Iron in their temple veines, to stop distillations from falling into their eyes.

*Godig. lib: citat. cap.* 35. *pag.* 213.

Some write that the first *Ethiopian* Emperors that embraced the faith of Christ, invented this burning, that every Christian man might beare about him some outward sign of his Cristianity.

Others

Others write, that *John* the Emperor, who was called the Saint, who lived in those miserable times of the *Arrians*, appointed, that after Baptisme, the *Ethiopians* Children should receive three prickes in the face with an hot Iron, in signe that they professed the faith of the holy Trinitie. *Idem pag: 214.*

## The Ethiopian Liturgie set downe by *Francis Alvarez* in the Portugall tongue, and afterwards written in Italian, related by *Cassander* in his Liturgies *Cap. 1, pa. 28.*

*This Alvarez was chaplin to K. Iohn of Portugall, and was six yeeres in Ethiopia, Cassander Theologus Belga Imp: Ferdin: 1 et Maximil: 2, a consilijs*

THey make a great Cake, or a lesse in their Churches, according to the multitude of people: for all Communicate.

1 *In Ecclesijs faciunt libum magnum aut parvum, pro multitudine gentis, quia omnes communicant, et pro multitudine faciunt crassum dimidio digito, aut integro, aut etiam crassiorem magno digito, infundunt vinum calici factum ex vuis pressis magna quantitate, quia quotquot communicant de corpore, totidem etiam communicant de sanguine.*

For the greatnesse of it, they make it halfe a finger, or a whole finger, or more thicke.

They poure wine into the Cup, made of Grapes pressed in great quantitie, as many as doe Communicate of the bodie, so many doe communicate of the blood.

2 *Is qui missam dicturus est, incipit altâ voce, Hallelujà Sacerdos facit benedictionem cum cruce parvâ, quàm tenet in manu*

2

He that saith the service, be-

T

ginneth

ginneth with a loud voice *Halle-lu-iah*, the Priest blesseth with a little Crosse, which he holdeth in his hand.

3 *Canunt tam qui foras sunt, quam qui intus.*

3

They that are without, and within sing.

4 *Legitur Epistola cursim, petita prius benedictione Similiter Evangelium legitur.*

4

The Epistle is read, (the blessing being asked) likewise the Gospell.

5 *Sacerdos maiore digito facit in libo, quinque signa tanquam stigmata.*

5

The Priest with his greatest finger maketh five signes or pricks upon the Cake.

6 *Consecrat in sua lingua iisdem verbis quibus et nos et non elevat.*

6

He doth consecrate in the vulgar tongue in the same words that we doe: and doth not elevate it.

7 *Id ipsum quoque facit cum calice et non elevat.*

7

The same he doth with the Cup, but not elevate it.

8 *Sacramentum panis in manibus accipiens partitur per medium.*

8

Taking the sacrament of the bread

bread in his hands, he divideth it in the midle.

9

Of the uppermoſt he taketh a little for himſelfe.

10

The diſh with the Sacrament, he delivereth to him that readeth the Goſpell.

11

The Cup with the Sacrament, he delivereth to him that readeth the Epiſtle.

12

Then he giveth to the Prieſts that ſtand at the Altar.

13 The Deacon taking the Sacrament out of the diſh, and holding it in his right hand doth diſtribute it in parts.

14 In the meane ſeaſon, the Subdeacon delivereth the blood in a golden, ſilver, or wooden ſpoone, to them that have received the ſacrament of the body.

15 In the ſame manner, the communion is given to them that ſtand aſide of either curteine

16 Laſt of all to the lay people, both men and women.

9 *Ex ſummitate partis paululum detrahit, quam particulam pro ſe accipit.*

10 *Lancem cum ſacramento porrigit ei qui evangeliū legit.*

11 *Calicem cum ſacramento porrigit ei qui legit Epiſtolam*

12 *Qui continuo dant communionem ſacerdotibus, qui aſtant altari.*

13 *Diaconus ſacramentum ex lance ſumens, manuque dextra tenens, minutim diſtribuit.*

14 *Interea Subdiaconus pauxillum de ſanguine cocleari aureo argenteo vel ligneo ſumptum porrigit illis, qui ſumpſerunt ſacramentum corporis.*

15 *Eodem modo datur communio illis, qui ſtant ante primam cortinam, et alijs qui ſtant juxta alteram cortinam.*

16 *Poſtea ſecularibus qui ſtant juxta portam principalem, tam viris quam mulieribus.*

17 *Dum datur communio, aut aliud quippiam officij sit omnes stant erecti*

17 Whilst the communion is administring, or any other service is doing in the Church, all the people stand upright.

18 *Ad communionem omnes veniunt sublatis complicatisque manibus:*

18 To the Communion all come, lifting up their hands and folding them together.

In these Liturgies before named, although some of them seeme to be corrupted and expurged, as they plainely confesse the expurging of the *Indian* Liturgie, yet the Eucharist is administred in both kinds.

There is no private Masse.

There is mention made of a spirituall sacrifice, I finde not Transubstantiation in them.

There is no elevation of the Sacrament.

Maried Priests administer.

And Mans merit is renounced in them as before &c.

And the like will also appeare in the other old ancient Liturgies, attributed to St. *Peter*, St. *Matthew*, St. *Ambrose*, St. *Andrew*, St. *Dennis*, St. *Clement*. &c. And for the Masse now used in the Roman Church, fathered upon St. *Gregorie* although it hath beene purged, and purged againe, yet therein still appeareth some footing of truth and Antiquitie.

As the bread and wine are called *Dona*, and *Munera*, and after Consecration, they are called Creatures, *per quem hæc omnia Domine semper bona Creas*, command thy Angells to carry up these to thy high Altar in heaven, whereas the

Priest

Prieſt would have us beleeve, that after he hath gone over them, that they are no more Creturs, but the Creator that made all things.

One thing more I note by the way, that there is a Liturgie attributed to Saint *Peter*, ſet downe in *Bibliotheca veterum Patrum*, uſed in ſome part of *Calabria*. Now who can beleeve, that the Church of Rome holding ſo much of Saint *Peter*, that under his name, ſhe exalteth her ſelfe over the whole world, would offer Saint *Peter* ſo much wrong, as to drive his Liturgie out of Rome, and ſuffer a few Prieſts to uſe it, inhabiting the Mountaines of *Baſilica* in *Calabria*.

Alſo whereas the Romiſh writers: call all theſe Liturgies Maſſes, as the Maſſe of Saint *Baſil*, the Maſſe of Saint *Chryſoſtome*, the Armenian Maſſe, the *Ethiopian* Maſſe, there is a difference, between the Romiſh Maſſe and their Liturgies, for the church of *Rome* in their Maſſe, intendeth cheifely a Sacrifice, but theſe Churches a communion; The *Ethiopians* call the Communion *Codaſh* and the bread *Corban*.

The *Greekes* call it the Liturgie, as the Liturgie of Saint *Baſil*, the Liturgie of Saint *Chryſoſtome*.

As theſe Liturgies before named, agree with us in many things, ſo alſo there are ſome things in them, which I doe not juſtifie as before, and in viewing them, and comparing

them with our service booke, I have great cause to magnifie Gods great goodnesse, and mercie to us, and this section, I will conclude with the words of the Reverend and holie Martir, Doctor *Rowland Tailor* unto Bishop Gardiner, and others. There was saith he, set forth by the most innocent King *Edward* for whom God be praised everlastingly, the whole Church service, with the best advice of the learned men of the Realme, and authorised by the whole Parliament and received, and published gladly by the whole Realme, which booke was never reformed but once, (said my author in his time) and yet by that one reformation it was so fully perfected, according to the rules of our Christian Religion in every behalfe, that no Christian Conscience, can be offended with any thing therein conteined.

*Eccleſiaſt: hiſt: 3. Volum fol: 171. Printed, 1631*

III.

## I finde that these Churches are not *Hereticall but Orthodox for the maine.*

Whereas these Churches are charged by some to be hereticall, you shall finde divers good Authors to have written to the contrary.

As first for the *Greeke* Church, *Azorius* thinketh it not to be hereticall, and sheweth a reason therefore, because in those articles wherein they are thought to erre, they differ verbally onely, and not really from those that are undoubted.

*Azorius Inſtit: moral: lib: 8 cap: 20 quæſt 10*

doubtedly beleevers, and giveth instance in the question touching the proceeding of the holy Ghost, wherein he thinketh they differ in the forme of words onely. And the like saith *Peter* Lombard. *The* Grecians *affirme that the holy Ghost proceedeth from the Father onely, and not from the Sonne, yet they doe acknowledge the Holy Ghost, to be the Spirit of the Sonne as well as of the Father, because the Apostle saith*, that he is the Spirit of the Sonne, *and in the Gospell, He is called* the Spirit of Truth, *and now seeing it is no other thing to be the spirit of the Father, and the Sonne, then to be from the Father and the Sonne, they seeme to agree with us in iudgement, though they differ in* words, as also *Thomas a Iesu* writeth. *Cardinall Tolet* affirmeth, the understanding Greeke saying, that the holie Ghost proceedeth by the Sonne: signifieth thereby, nothing but that which we our selves professe. But for full satisfaction in this point, reade the Conference, betweene the most Reverend father in God the Lord Archbishop of *Canterburie* his grace, my honorable Patron, and *Fisher* the Iesuit, bound with the Lord Bishop of *Elies* booke against *Fisher*.

Lomb: *lib.* 1. *div.* 10.

*Gal:* 4:

*Iohn:* 16:

*Gracus intelligens dicit spiritum sanctum procedere per filium, quod non aliud significat quam quod nos dicimus In Ioan: cap:* 15, *a not:* 25

Secondly, in questions touching the Pope his power, Priviledges and authoritie, the said *Azorius* affirmeth, that the Greekes have no other opinion then *Gerson*, and the learned men of *Paris* held, who were yet never accounted

Here-

Heretiques,(nor Schismatikes either,) for they yeild a Primacie to the Pope, if he be Orthodox, but no Supremacie. They acknowledge him as Patriarch over his owne Iurisdiction, but they deny as the *French* do, that his power is Supreame, or his iudgment is infaliable,and affirme, that he is subiect to a Councell. All which things were defined,in the Councell of *Constance* and *Basil*,and the contrary positions condemned as Hereticall. Neither wants there at this day,many worthy divines,living in the Communion of the Roman Church, who strongly adhere to the Councels before named, as the whole kingdome & State of *France* admitted these, and reiect the Councells of *Florence* and *Trent*, who would no lesse,withdrawe themselves, from the Communion of the *Roman Church*, if they were pressed to acknowledge, the Popes power and authoritie is Supreame, that he cannot erre, and that he may depose Kings, and dispose of their Kingdomes, as the *Iesuits*, and other flatterers affirme, and defend, wherefore the *Greekes* are no Hereticks, as *Azorius* resolveth. So that the *Romanists*, have done the *Greekes* infinite wrong, in condemning to hell, so many millions of Christian soules, redeemed with the precious bloud of his deerest Sonne, for this point onely. *Andreas Fricius* also saith, *that there are some who thinke that the* Russians, Armeniens

*Andr: Fric: de Ecclesia lib: 4, cap: 2.*

menians, *and other Christians of the East part, perteine not to Christs Church*, but seeing they use the same Sacraments which we doe, seeing they professe to fight under the banner of Christ crucified, and reioyce in their sufferings for his sake, far be it from us, ever to thinke, that they should be cast out and reiected, from being fellow Citizens with the Saints, who have endured the heate of the day so many ages in the vineyard of the Lord. Nay rather I thinke, that there can be no perfection, nor union of the holy Church without them. Many of these Christians live under the *Turke*, and *Pagans*, and suffer very much for Iesus Christs sake which they might quit themselves of, if they would renounce their religion, & also might enioy many immunities, and priviledges, which they are for their religion onely deprived of as before.

The lamentable Calamities of these afflicted and distressed Churches, should cause all true harted Christians, in true sence and compassion of their miseries, to make their prayers, and humble petitions to Almighty God, to cast downe his pitifull eyes upon them: And farre be it from us to beleeve that all these Christians are excluded heaven, and plunged into hell for not submitting themselves onely to the Bishop of Rome.

Also, although the greateſt part of Christi-

ans in *Assyria*, *Persia*, *Tartaria*, and other Easterne Provinces are called by the odious and hatefull name of *Nestorians*, yet they hold nothing savouring of the *Nestorian* heresie as *Onuphrius* writeth, and the same appeareth also by the confession of *Elias* Patriarch of *Mosal* sent to Rome which was found Orthodox, and right, as *Leonardus* Bishop of *Sidon* reporteth.

*Onuphr: in vit: Iulij. 3. Hi Nestoriani, nomen potius Nestorij heretici, quam errores retinuisse mihi videntur: nam nihil plane quod ad illam sectam referas comperio.*

For the Christians of *Assyria*, there is a narration commended by Pope *Pius* the fourth to the Councell of *Trent* concerning *Abdisu* Patriarch of the *Assyrians*, and the Churches under him, in which among other things is set downe, that their faith was sound, and firme, of worship pure, and so had continued as they had received it in the beginning from Saint *Thomas* the Apostle, and manie of them oftentimes had suffred martirdome by the malice of Infidels for the profession of Christ, againe he saith, this nation was so remote that their Church was scarce knowne at Rome &c.

*Narratio Cardinalis Amulei ad consilium Tridentinum a Papa Pio quarto &c.*

*extat hæc narratio in libro qui inscribitur Acta concilij Tridenti pag. 199.*

Also the *Armenians* are iudged by manie to be *Eutichean* heretickes, for that they received not the Councell of *Calcedon*, which they refused to subscribe unto, upon a false suggestion and apprehension that in that Councell the heresie of *Nestorius* condemned, in the Councell of *Ephesus* was againe revived, of this imputation *Genebrard* also cleereth them.

*Thom: a Iesu conuers: lib. 7. part. 1. cap. 3. 3. et 4.*

*Genebrard Cron. ad Annum, 1153.*

The

The Christians of *Egypt*, and *Ethiopia*, with the *Iacobites* of *Syria*, are thought also to be infected, with the heresie of *Eutyches*, whom they curse for an hereticke, as *Leonardus* Bishop of *Sidon* reporteth, for the confounding the two Natures of God and Man in Christ, but yet affirmed, that the two natures, are so united, that there is one personated nature, arising of the two natures not personated: without mixtion, or confusion.

*Asserunt duas in Christo naturas, esse unitas, unamque factam naturam personatam de duabus naturis non personatis sine mixtione tamen et confusione: apud Tho. a Iesu lib. citat. cap. 14.*

Likewise, *Mr. Brerwood* writeth, *That the Christians of the East, have disclaimed, and abandoned, those Heretical phantasies, touching our Saviour, wherein by their misleaders, they have been anciently plunged, doth manifestly appeare, first of the* Iacobites, *Secondly, of the* Nestorians, *by their severall Confessions, Translated out of the* Syrian *tongue, by* Masius, *extant in* Bibliotheca Veterum Patrum. *Thirdly, of the* Armenians *by their owne Confession translated by* Pretorius. *Fourthly, of the* Cophti, *by their owne confession of faith, mentioned by* Baronius, *and also by* Tho: a Iesu, *and of the* Abassines, *by the Relation of* Zaga Zabo.

*Brerw. Enquir. pag.* 183.

Moreover the *Romanists* scandall these Churches, with false imputations, as *Guido* the *Carmelite* and *Prateolus*, impute unto the *Græcians* sundry errors, which *Lucinianus* of *Ciprus*, a Bishop and a learned *Dominican*, and a worthy man, as *Possevin* accounteth him, sheweth to be falsly ascribed unto them.

*Poss. vin. Biblio. lib. 6. cap. 1.*

1. As first, simple fornication to be no sinne.

2. That they condemne second Marriages, which he sheweth to be untrue.

3. That they thinke, that the contract of marriage may be broken, and the band dissolved, at the pleasure of the parties, whereas contrary he affirmeth, they allow no divorce, to permit a second marriage while both parties live.

4 They are said to affirme, that the Sacrament consecrated on Maunday Thursday, is of more force, vertue, and efficacy, then consecrated any other day, wherin he sheweth that they are wronged, as in the other imputations.

5 They are charged to teach, that it is no sin to lend upon usury, and that it is not necessary to make restitution of things, uniustly taken away.

6 They are said to thinke, that if a Priests wife die, he ceaseth to be a Preist any longer, which is as meere a slander as the rest were.

So that it is true that *Thomas a Iesu* saith, that one of the principall things, that maketh the *Græcians* so averse from the *Latins*, is, that they are wronged by them, by untrue reports, and uniust imputations.

And as they use them, so also us, and the reformed Churches, and many others whom they scandall, and accuse of divers heresies, and errors which we and they abhorre, and detest.

This

This point, I will conclude with Doctor *Fields* obſervations.

Firſt, that by the mercifull goodneſſe of God, all theſe different ſorts of Chriſtians, though diſtracted and diſſevered, by reaſon of delivering certaine points of faith, miſtaking one another, or variety in opinion, touching things not Fundamentall, yet agree in one ſubſtance of faith, and are ſo farre forth orthodox, that they retain a ſaving profeſſion of all divine verities, abſolutly neceſſary to ſalvation, and are all members of the true Catholicke Church of Chriſt. *Doctor Field, of the Church. lib. 3. cap. 1.*

The ſecond, that in the principall controverſies touching matters of Religion, betweene the Papiſts, and thoſe of the reformed Churches, they give teſtimonie of the truth, of that which we profeſſe. As Doctor *Field* alſo hath collected. 1. They all denie and impugne that ſupreame univerſalitie of Eccleſiaſticall Iuriſdiction which the Biſhop of Rome claimeth 2, They thinke him ſubiect to error as other Biſhops are. 3. They deny that he hath any power to diſpoſe of principalities and kingdomes of the world, or to depoſe Kings. 4. they acknowledge all our righteouſneſſe to be imperfect, and that it is not ſafe to truſt thereunto, but to the meere mercy and goodneſſe of God. 5, They admit not of the merit of Congruence, condignitie, nor works of Supererogation 6, They teach not the doctrine of ſatisfactions, as

the Romanists doc. 7, They beleeve not Purgatorie, and pray not to deliver men out of temporall punishments after this life. 8. They reiect the *Romish* doctrine, touching Indulgences and pardons. 9. They beleeve not that there are seven Sacraments. 10. They omit many ceremonies which the Roman Church useth in Baptisme, as spittle, &c. 11. They have no private Masses. 12. They minister the Communion in both kindes to all communicants. 13 They beleeve not transubstantiation, nor the now reall sacrificing of Christ. 14. They have their divine service most of them in their owne tongue. 15. Their Priests are married, and although they permit them not to marrie a second wife, without dispensation, yet if any do, they do not avoid or dissolue the marriage. 16. They make no image of God. 17. They have no Massy Images, but pictures onely. 18. They thinke that properly, God onely is to be invocated, and howsoever they have a kinde of invocation of Saints, yet they thinke that God onelie heareth them, and not the Saints.

To conclude this section, these Churches not ruinating anie fundamentall Article of saving truth set downe in our ancient Creeds, and being united unto the true Catholicke head Christ Iesus our Lord by a living faith, may be esteemed as true members of the Catholicke Church, and to be in the state of Sal-

vation notwithstanding that they may have some tollerable errors and superstitions.

And thus much of the Vnitie of these Churches with us.

## IIII.

## The Vnitie of the Reformed Churches *appeareth by their severall Confessions.*

OF *Ausburge*, which was first presented in the Germaine tongue, at the Citie of *Ausburge*, in the yeare 1530. to *Charles* the fifth, being Emperor, by certaine most renouned Princes of *Germany*, and other States of the sacred Empire whom they call *Protestants*.

*Set downe in a booke called the* Harmony of confessions of the faith of the Christian and reformed Churches. Printed Cambridge. 1586.

Of *Straugsborough*, *Constance*, *Meminga*, *Lindau*, presented to the said Emperour.

Of *Basil*, called also the Confession of *Millaine*

Of the *Helvetian* Churches.

Of the *Saxon*, and *Meissen* Churches.

Of *Wirtemberge*, presented by the Ambassadors of *Chrystopher Duke* of *Wirtemberge*, and *Tecca* Earle of *Mountbelgard*, presented to the Councell of *Trent*, the 24 of the Month of *January*, *Ano*, 1552.

Of the *French* Confession, which was in the yeare 1549. presented to *Francis* the second King of *France*.

Of

Of the latter Confeſſion of the *Helvetian* Church, which was written by the Paſtors of *Zurich*, in the yeare 1566.

of *Belgia*, which was publiſhed in French, in the name of all the Churches of *Belgia*, in the yeare 1566, and in the yeare, 1579. In a publique Synode, held at *Belgia*: it was repeated, confirmed, and turned into the *Belgian* tongue.

Of *Bohemia*, publiſhed in divers places, was alſo approved by common teſtimonie, of the Vniverſitie of *Wirtemberg*, publiſhed in the yeere, 1532.

Of *Scotland*, ſubſcribed by King *James* of famous memorie, and the States thereof, to the glorie of God, and good example of all men. At *Edenborough*, the 28 day of *Ianuary* 1581, and in the 14 yeere of his *Maieſties* Raigne.

*Although* ſome private men led more by paſſion, and their owne ſelfe pleaſing conceipt, then by the ſacred rules of pietie and truth, have laboured to ſow the tares of diſſention, in the vineyard of the Lord, and have made Crooked ſome branches, cleaving unto them, as *Anabaptiſts*, *Browniſts*, and others, yet the generall ſocieties, of theſe Orthodox Churches, in the publique confeſſions of their faith, do ſo agree, that there is a moſt ſacred harmony betweene them, in the more ſubſtantiall points of Chriſtian Religion neceſſary to ſalvation, as touch-

ing the Holy Scripture, the Sacred Trinitie, the person of the Sonne of God, God and man, the providence of God, Sinne, Freewill, the Law, the Gospell, Iustification by Christ, faith in his name, Regeneration, the Catholicke Church and supreme head thereof, Christ, the Sacraments, their number, and use, the estate of Soules after death, the Resurrection, and life eternall: They differ rather in Phrases and formes of speech, concerning Christs presence in his holy Supper, and other things, then in substance of doctrine, and also in Ceremonies.

Doctor Potters want of charitie, pag. 93. Doct. Field of the Church pag. 815. preface to Mr. Brerwoods enquiries.

And to manifest, this their unitie. The first Act in the *Polonian Synods*, of which they have had divers latly, as before, in which assembly are *Protestants* embracing the *Bohemian Augustine*, and Helvetique confessions, the first Act is a religious confession, of their unfeined consent in the substantiall points of Christian faith, necessarie to salvation, and also that all disputation should be cut of concerning the manner of Christs presence. All of them beleeving the presence it selfe, & that the Eucharisticall elements are not naked and emptie signes, but do truelie exhibite to the faithfull receiver, that which they signifie and represen: And for as much as they all accord in the substantiall veritie of Christian doctrine, they professe themselves to be content, to tollerate diversitie of ceremonies, according to the divers practise of their particular Churches.

## V.

## Of the differences and want of unitie in the Roman Church.

WHereas our Adversaries boast much of unitie, and thinke it to be the glorie of their Church, as *Coster* writeth, that the *Catholickes* in the world are under one Pope, whom they all obey, and constantly retaine one faith, they speake one thing, they thinke one thing, and beleeve one and the same in all things, so that they disagree not in the least point of Religion. Yet for all this, their want of unitie will appeare, not onelie in the want of concord and love one to another, but also in their difference in opinions amongst themselves, and moreover, they in their new doctrines, differ from all the true Catholicke Churches of the world, yea, even from holie Scriptures it selfe.

*Schismes.* Their want of concord and unitie, may appeare in their severall schismes, of which there have beene 26, as Cardinall *Bellarmin* reporteth, in which, there have beene 2 or 3 Popes at a time, of whom the strongest in Battaile wore the triple crowne: what want of concord was in the Church of Rome, in those times you may guesse, by the Cruell and bloodie battailes, fought onelie betweene Pope *Vrban* the sixt, and Pope *Clement*, in which manie a 1000 of *Christians* were slaine, the *French* and others, held with *Clement*, and our Nation and others, with Pope *Vrban*

*In Chronolog:*

this

this ſchiſme continued above 40 yeere one reſiding in *Rome*, and the other in *Avignion*.

This *Vrban* after that he had tormented 5 of his Cardinalls, he cut off their heads, and caſt them into the River *Tyber*. Platin: *in vita* Vrban.

Alſo their want of concord, and unitie, may be ſeene in the cruell and hatefull warre betweene the Popes and the Emperors, called *Bellum Pontificium*; wherein the Popes not onelie thundred out their excommunications againſt the Emperors, but alſo abſolved their ſubiects from their oathes, made unto them: ſtirring them up againſt their Princes, yea ſometime their owne Children, againſt their naturall Parents, as *Henry* and *Conrade* againſt their naturall Father, *Henry* the 4 who was taken againſt oath given, as he was going to a Diet, and impriſoned, where he miſerablie ended his dayes. And after his death, by the Popes command, he was ungraved and kept above ground 5 yeares. Bellum Pontificium.

Their want of concord and Vnitie, may appeare, by the crueltie of one Pope to another, as about the yeare 900. Pope *Stephen* the 6, abrogated all the decrees of his predeceſſor Pope *Formoſus*, and not contented with that, tooke his dead bodie out of his grave, and cut of two of his fingers. After him ſucceeded Pope *Romanus*, who abrogated the decrees of *Stephanus*, Pope *Theodore* the 2, and Pope *Iohn* the 10, who all confirmed Pope *Formoſus* doings. But after them ſucceded Pope *Sergius*, who not onelie diſanulled the former Popes Acts, but alſo againe, *Crueltie of one Pope to another. Platin: in vitis horum Pontific:*

tooke up the bodie of the said Pope *Formosus*, and cut of his head, and cast his bodie into the River *Tyber*.

*Differences betweene the Dominicans &c.*

Their want of Vnitie also may appeare by the bitter contentions betweene the *Franciscans* and *Dominicans*, about the Virgin *Mary*, whether she was conceived in sinne or no. As also by the quarrells betweene the *Dominicans*, and *Iesuits*, about grace and freewill.

*Different opinions*

*Bish. Halls peace of Rome.*

Their want of unitie may appeare, in their different opinions: *Doct: Hall* now Lord Bishop of *Exeter* in his booke called the peace of Rome, setteth downe 300 contradictions, or differences of opinions, mainteined in the Popish Church, set downe by Cardinall *Bellarmine* himselfe. And also 60 differences of opinion among their doctors, in the point of confession onelie set downe by *Navarr*.

*Doct: Willets 4 pillar of Papistrie.*

Doct: *Willet* also setteth downe the like, with one hundred contradictions in their canons, which are the verie sinewes and marrow of Popery.

*Differences Nationall.*

And their differences are not onely among private men, but Nationall, as the *French*, and *Venetians* differ from other Popish Nations in opinion.

*Anno 1268. ex Arrestis Senatus Parisiensis.*

*French decree 1611.*

For the *French*, besides their pragmaticall sanction, *Lewis* the ninth, surnamed *Sanctus*, had by a publique instrument (called *Pragmatica sanctio*) forbidding all the exactions of the Popes court within his Realme by a publique decree, An. 1611 they expelled the Iesuits except they approved these 4 Articles.

1 *That the Pope hath no power to depose Kings.*

2 *That the Councell is above the Pope.*

3 *That the Clergy ought to be subiect to the civill Magistrat*

4 *That confession, ought to be revealed, if it touch the Kings person.*

*Cardinall Bellarmines* booke, of the Popes power in temporalls, was condemned in the Parliament of *Paris*, Anno 1610, and with *Marianes* booke, *de Rege et Regis institutione*, cast into the fire, by the hands of the hangman.

You may see also, the arrest of the Parliament of *Paris*, against Cardinal *Bellarmines* booke, in a booke intituled; the workes, and decrees, and censures of the Theoligicke faculty, of the Court of *Paris*, and of other divines and Lawyers, in which the cheife head of the Iesuits faith is overthrowne, to wit, of the Popes power, over Kings, and Princes, and their subiects, and Principalities, and of the lawfull power of secular Magistrates, over persons Ecclesiasticall.

*Varia tam facultatis theologicæ et curiæ Parisiensis, quam aliorum Theologorum et iure consultorum Opuscula decreta, et Censuræ, Item commonefactiones et postulata Regiorum in Gallia. Cognitorum quibus primarium Iesuitica fidei caput de Romani Pontificis potestate super omnes Reges et Principes, eorumque subditos Regna et principatus evertitur.*

Amongst others, there is a treatise in that booke, called *Ius Regum*, written by *Mr. I: Bedæus* advocate of the Parliament of *Paris*, against Cardinal *Bellarmine*, and other Iesuits; who doe extoll the Pope, (as he saith) not onely above all that is called of God, in spiritualities, but also in Temporalities.

Moreover, the Kingdome of *France* doth acknowledge the Councell of *Constance*, assembled by *Sigismond* the Emperour, with a concurrent consent of other Christian Princes, decreeing a generall Synode, to be superior to the Pope, to be a true Councell, and so likewise the Councell of *Basil*: And affirmeth, that the assembly of *Trent*, to be no lawfull Councell, and the Canons thereof to be

esteemed the Popes decrees, they being made by the Popes Creatures &c.

And for the *Venetian* difference, reade the full satisfactorie answere, to the late and unadvised Bull, thundred by Pope *Paul* the fift, against the renowned state of *Venice*, by father *Paul* a Frier of the order of Servie.

*Betweene Pope & Pope.*

Moreover, their want of unitie, will appeare in the manifold differences betweene pope and pope, Councell and Councell, contradicting one another For the popes, *Gregory* the 1. forbad Image worship. *Pius* the 4 commands it by his bull, *Gelasius* & *Hillary* taught against *Transubstantiation*, *Innocent* the 3. and *Pius* the 4 stood for it. Reade doctor *Iames* his *Bellum papale*, of the difference betweene pope *Sixtus* the 5. and *Clement* the 8, the one commanding one Bible onely to be used, the other another, and no other under their curses. By which the *Roman* Catholickes are involved, into a miserable necessity, either to use no bible at all, or to under goe the Curse of pope *Clement*, if they use *Sixtus* bible, or of *Sixtus*, if they used *Clements*.

*Greg: imagines adorare omnibus modis devita: lib. 9. ep. 2.*

*Zeged. specul pont pag. 36.*

*Bellum papale.*

In which treatise the author before named, setteth downe the manifold additions, and contradictions, betweene the two popes in their bibles, in which one of them must needs erre.

The like difference, appeareth in their Councells, whereof some forbid Image worship, as the councell of *Francford* others command it, as the Councell of *Trent*. The Councells of *Constance* and *Basil* decreed

*Councels.*

*Canons.*

that

that the Councell is above the Pope. The Councell of *Florence* decreed the Pope to be the head of the Church, and father, and doctor of all Christians. *Constant Concil. sess. 1 Basil. sess. 3.*

Moreover, their want of unitie will appeare in that the Popes of *Rome*, as *Lawgivers*, set them downe in St. *Peters* Chaire as they pretend, and made lawes and constitutions, contrary to Gods commandements, and Christs institutions.

As *Clement* the 5 gathered a Councell at *Vienna*, 1311, in which it was ordeined, that the Emperor should give his oath of Allegiance to the Pope, contrary to the written word of God. *Let every soule be subiect to higher powers: And to the King as supreme.* *Roman: 13, 1. 1 Pet: 2, 13.*

Also in the Councell at *Constance*, Anno 1414, the pope and his prelates, altered the Testamentall legacy of Christ himselfe, in taking from the Laitie, the use of the Cup in the Sacrament, the holy Symboll of Christs bloud, which caused many true hearted Christians to tremble, for that their Prelates, durst set their mouthes against heaven, and correct the ordinance of Christ himselfe, and in that rude manner, that although Christ did institute in both kindes, and the primitive Church continued it to the faithfull in both kindes, yet notwithstanding they commanded no Priest, to communicate to the people in both kindes, under the paine of excommunication.

And last of all, *Paul* the third, summoned a Councell at *Mantua*, then at *Vincentia*, and then at *Trent*, where at last with much adoe it began: Cardinall *Poole*

*Poole* (at that time a condemned Traytor of *England*) being one of the three presidents as the Popes Legates, and vicars there: After it was translated to *Bolonia*, and then posted backe againe to *Trent*, where under *Iulius* the third, a certaine number of holy Fathers (such as they were) assembled, being the Popes Creatures, of which holie fathers, some were titular, as *Richard Pates* Bishop of *Worcester*, and blind *Sr. Robert* Bishop of *Armagh*; and also two of them were taken in Adulterie, as *Illyricus* reporteth, the one stroken with a dart, the other taken in a trap by the husband, & hanged by the neck out of a window; these helped to make the new articles of Faith before mentioned, and upon this Councell, the now Roman Church dependeth: Against this assembly, *Francis* the French King protested, and helde it but for a private Conventicle, and divers other Christian Nations, have disavowed the same: Many of the Canons therein decreed, and established for Articles of faith, are repugnant to the holie Scriptures, as for example, they decreed that Images may be made to be worshipped contrary to *Deut.* 27. 15. and to the very second Commandement it selfe.

That prayers may be made to the Virgin *Mary*, and to the Saints departed, contrary to *Math.* 6. 9 & contrary to the practise of the Patriarches, Prophets, and Apostles, and holie men in Scripture.

That the Sacrament of the Lords Supper, is to be ministred, and received in one kinde, contrary to Christs institution *Mat.* 26. 27. 1 *Cor.* 10. 16.

they

*In the Catalogue of the Councell of Trent printed at* Salamanca *onely of England Tho: Goldwel Assaphensis Episcopus subscrib. he fled the first of* Q: Elizabeth.

*Flaccus Illyricus in protestatione adversus concilium Tridentinum.*

Bp. *Iuell defence pag.* 625.

*Bellarm de effect. Sacrament. lib.* 2 *cap:* 25.

They that desire to see more particulars of the popish doctrines, contrary to holy Scriptures, let them read *Mr. Barnards* booke called *Looke beyond Luther.*

*Bernard pag:* 18, 19, 20, *Doct: Feild of the Church lib.* 5, *pag* 114.

And moreover, their opinions are different according to times, & places, as *Azorius* the Iesuit saith it fals out that that which was the Common opinion a few yeares since, is not the opinion now, and that which is the common opinion of Papists in one place is not the opinion in another.

*Frequenter accidit ut quæ opinio paucis ab hinc annis usu non erat, modo communi consensione recipiatur in Gallia et Germania nonulli scriptores tradiderunt Crucem non esse colendam honore, et veneratione Latriæ sed alio inferiore cultu at in Hispania communi consensione docetur Cruci cultum et honorem latriæ deferendum Azor. mor. instit: Tom* 1, *lib:* 2 *cap:* 13.

As for example, it is the common opinion in *Spaine* and *Italy* that *Latria*, or divine honor is due to the Crosse: which in *France* and *Germany* is not so but some inferior kinde of worship is due thereunto. And *Navare* the Iesuit saith, that at *Rome* no man may say that the Councell is above the Pope, nor at *Paris*, that the pope is above the Councell, and thus much of their want of unitie, and difference, between the Romanists. Thus you may see as they differ from all Christian Churches in the world so they have greevous ruptures and divisions among themselves.

## VI.

# The Agreement of the ancient Roman Churches, East and Sonth Churches,

*Who sent Austen the Monke to us.*

with us in these points following; and especially of *Gregorie* Bishop of *Rome*, who is pretended to bee the founder of the *Roman Religion* amongst us, about the yeere 600. (which Tenets are condemned by the now *Roman Church*) which plainely sheweth the Novelty of the Doctrine of the now *Romish Church*, and the antiquitie of ours.

## I. The Popes Supremacie.

The old Roman Church.

*Ego autem fidenter dico, quia quisquis se universalem sacerdotem vocat, vel vocari desiderat, in elatione sua Antichristum præcurrit. lib. 6. Epist. 30.*

*Nullus unquam prædecessorũ meorum hoc tam profano vocabulo uti consensit. lib. 4. Epist. 36.*

*Distinct. 99. Universalis autẽ nec etiam Romanus Pontifex appelletur.*

GRegory) I say confidently, whosoever calleth himselfe, or desires to bee called the universall Bishop, is in the pride of his heart, the forerunner of *Antechrist*.

None of my Predecessors, Bishops of *Rome*, ever consented to use this so profane a name.

*Pope Pelagius)* *Gregories* Predecessor decreed that no Bishop, no not the Bishop of *Rome* himselfe, ought to be called universall Bishop.

The Easterne Church.

*Distinct. 40. C. multi ex Chrysost.*

Saint *Chrisostom*, Patriarch of *Constantinople*) He that seeketh primacy in earth, in heaven hee shall finde confusion: and hee that doth

doth but once intreate of primacie, is not worthy to bee numbred amongst the servants of Christ.

*Quicunque desideraverit Primatum in terra, inveniet confusionem in cœlo, nec inter servos Christi computabitur, qui de primatu tractaverit.*

Our Citie of *Antioch* is most deerest to Christ above all others, and like as *Peter* did first preach among the Apostles, so among Cities, this had first of all the name of Christians, as a certaine wonderfull Crowne.

*Chrysost. hom: 3 ad Popul Antiochen.*

Καὶ γὰρ τῷ χριστῷ ποθεινοτέρα παντῶν ἡ πόλις ἡμιτέρα. Καὶ καθάπερ ὁ πέτρος ἐν τοῖς ἀποστόλοις πρῶτος ἐκήρυξε τὸν χριστὸν, οὕτως ἐν ταῖς πόλεσι (καθάπερ ἔφην ἔμπροσθεν) αὕτη πρώτη ὤνομάσθη τὸν τῶν χριστιανῶν ἀνεδήσατο προσηγορίαν, Fol. 474. Savil.

Saint *Augustine* Bishop of *Hippo* in *Africk*,) On these words: *Thou art Peter, and on this rock which thou hast confessed, I will build my Church: I will build thee upon me, and not me upon thee.*

The South Church.

*Saint. August. de Verb. Domini ser: 13. Super me ædificabo te, non me super te.*

Saint *Cyprian*) None of us maketh himselfe a Bishop of Bishops, neither was *Peter* so arrogant to take things so insolently upon him, as to advance himselfe as Primat, and one, unto whom the rest, as novices and punies, should be subject.

*Cyprian in sententijs Concil. Carthag: ad Quirinũ.*

As these holie men opposed the Bishop of *Romes* supremacie: so also, The 4. first generall Councells (which *Gregory* the great Professed, that he embraced as the 4 Gospells) confined the Bishop of *Rome* to his bounds, with other Patriarches; and equalled other Patriarchall Sees, to the *Roman*.

D. Will. *Synop: pag:* 148. *Epist: lib:* 2, *in dict:* 11, *ep:* 10. *Savino Subdiacono*

## 2. Canonicall Scripture.

The old Roman Church.
*Greg. moral: li: 19 c: 13, art: 6, de qua re non inordinate agimus, si ex libris licet non canonicis sed tamen ad edificationem Eccl. editis, testimonium proferamus. Eleazar namque, &c.*

*Gregory*) We doe not amisse, if wee bring forth a testimony out of the bookes not Canonicall, which though they are not Canonicall, yet are they set forth for the edification and instruction of the Church: for *Eleazar*, in *Maccabes* the 6 &c.

*Sapientia quæ vulgo. Salomonis inscribitur, et Iesu filij Syrach liber, & Iudeth, & Tobias, & Pastor non sunt in Canone Hierom. Tom. 3 præf: in lib. Regũ.*

Saint *Hierom*) The booke of Wisedome, of Iesus the sonne of *Syrach*, of *Iudeth*, of *Tobyas*, and *Pastor*, are not in the Canon.

*Eusebius*, Bishop of *Cæsaria*,) The *Maccabees* are not received amongst us for divine Scriptures.

The Easterne Church.
The South church
*Athana. in Synopsi*

*Athanasius* Bishop of *Alexandria*) The bookes of the old Testament are 22. There are others that are not canonicall, as the *Wisedome of Salomon*.

*De mirabilibus sacræ Scripturæ. lib. 2, cap: 34.*

St. *Augustine*.) Not found in the Canonicall Scriptures, but in the booke of *Maccabees*,

## 3. The sufficiency of the Scripture.

The old Roman Church.
*Greg. in Ezek. lib 1, hom. 9, in hoc volumine, cuncta quæ ædificant, omnia quæ eruditunt, scripta continentur*

*Gregory*) Whatsoever serveth for edification and instruction, is contained in the volume of the Scriptures.

Saint *Chrysostom*) He commandeth christian men that will be assured of true faith, to resort to nothing else but to the Scriptures. Againe

gaine he saith, in holy Scripture all necessary things are plaine, *Idem.*

The Easterne church.

*In ope imperfect. lib. 4.. πάντα τὰ ἀναγκαῖα δῆλα: Chrysost. in 2. Thessal. hom. 3, Quæ pertinent ad veram religionem quærendam, & tenendam, divina scriptura non tacuit. August. Epist. 42. in ijs enim quæ aperte in Scriptura posita sunt inveniuntur illa omnia quæ continent fidem, moresque vivendi de doct: Christiana lib. 2. cap. 9. tom. 3.*

*St. Augustine)* All those things that pertaine to the attaining and keeping of true Religion, the holy Scripture hath not concealed.

*St. Augustine)* In these things which are laid downe plainely in Scriptures all those things are found, which appertaine to faith, and direction of life.

## 4. Reading of the Scriptures.

*Gregory)* The Scripture is an Epistle sent from God to his Creature, that is, to Priest and people; And if thou receive a letter from an earthly King, thou will never sleepe, nor rest till thou understand it: The King of Heaven, and God of men and Angels, hath sent his letters to thee, for the good of thy soule, and yet thou neglectest the reading of them: I therefore I pray thee studie them, and daily meditate of the word of thy Creator, and learne the heart and minde of God in the words of God.

The old Roman Church. *Gregor. lib: Epist: 40. ad Theod. medicum. Quid autem est scriptura sacra nisi quædam Epistola omnipotentis Dei &c.*

The Easterne Church. *Epistol. ad Coll. hom. 9.*

South Church. *Sermo. 112 feria sexta post dom. passionis. Lectio assidua purificat omnia.*

*St. Chrysostom)* Heare you Lay people, get you Bibles, the Physicke of your soules.

*St. Augustine)* Daily reading purifieth all things.

## 5. Concerning Transubstantiation

The old Roman Church,

*Greg. in 6, Psal. pœnitent: Quis exponere queat quãta fuerit miserationis sacratissima pretiosi sanguinis effusione genus humanum redimere, & sacrosanctum vivifici corporis, & sanguinis sui mysterium membris suis tribuere, cujus perceptione corpus suum, quod est Ecclesia pascitur, & potatur, abluitur, & sanctificatur.*

*Gregory*, Christ with the effusion of his most precious blood redeemed mankind, and giveth unto his members the most holie mysteries of his quickning bodie and blood, by the participation whereof, his body, which is the Church is nourished with meate and drinke, and is washed and sanctified.

The Easterne Church,

*In Iohan: homil: 46.*

*In opere imperfecto in Mat: pag: 810 Bas: inquibus non est verũ corpus Christi, sed mysteriũ corporis Christi continetur*

St. *Chrysostome*) If any man taketh it fleshly; it profiteth nothing.

*Idem*: In the holy vessels the true body of Christ is not contained, but the mysterie of his bodie.

The South Church:

*Cont: Adimant cap: 12 Non enim Dominus dubitavit dicere, hoc est corpus meum, cum signum daret corporis sui. Ad quid paras dentes & ventrem? crede, & manducasti. supep Ioan: tract: 25, Tom: 9*

St. *Augustine*, Christ spake these words, *This is my body*, when he gave the signe of his body.

*Idem*: Why dost thou provide thy teeth and thy bellie? beleeve, and thou hast eaten.

ἃ ὡς ἔχ ἀλλῶ ἰδίως ἐπιλεχθέντος παρ' αὐτῶ ἐν τῇ υπουράνιων

But to leave particular men, we have the suffrage of a whole Councell, held at *Constantinople*, in the yeare 754, wherein it was maintained, that [a] Christ chose no other

other shape or type under heaven to represent his incarnation by, but the sacrament which he delivered to his ministers for a type of a most effectuall commemoration thereof; Commanding the substance of bread to be offred, and this bread they affirme to be a true Image of his naturall flesh these assertions are to be found in the 3 tome of the sixt action of the second Councell of *Nice*.

ἢ τύπῳ εἰκονίσαι τὸ αὐτῦ σάρκωσιν δυναμένῳ.

## 6. Private Masse.

*Gregory*. Let not the Priest alone celebrate Masse; for as he cannot performe it without the presence of the Priest and people; so likewise it ought not to be performed by one alone for there ought to be present, some to whom he ought to speake, and who in like manner ought to answer him.

The old Roman Church

*In lib: Capitulari. cap: 7 apud Cassand. liturg: cap: 33 pag: 83 sacerdos missam solus nequaquam celebret; quia sicut illa celebrari non potest sine salutatione sacerdotis, & responsione nihilominus plebis ita nimirum nequaquam ab uno debet celebrari: esse enim debent, qui ei circumstent, quos ille salutet, a quibus ei respondeatur, &c.*

*Chrysostome*. Neither doe we receive more, or you lesse of the holy table, but taste thereof equally together.

The East Church

*2 Thess. cap: 2. Homil 4 De sacrificio missa contra Musculum apud Cassan. liturg. cap 25, pag. 86, Olim omnes tum sacerdotes, tam laici quicunque intererant sacrificio missæ, peracta oblatione cum sacrificante communicabant, &c.*

*Cochleus*. Anciently, all the Priests, and people did communicate together.

*Concilium*

*Definivit sanctũ concilium, ut nullus presbyter præsumat solus missam cantare. apud Cassand. pag. 83.*

*Concilium Nanetense)* The holy Councell hath decreed, that no Priest should presume to celebrate alone.

## 7. Communion in both kindes

The old Roman Church.

*Gregory)* You have learned what the blood of the Lambe is, not by hearing, but by drinking. Againe, the blood of Christ is not powred into the hands of unbeleevers, but into the mouthes of the faithfull people.

*Tom. 2 Hom. 22. in Evang. Quid namque sit sanguis Agni, non audiendo sed bibendo didicistis, &c. Dial lib. 4. cap. 58. Ejus sanguis non jam in manus infidelium, sed in ora fidelium funditur.*

*Gratian. De conse. dist. 2 c. Comperimus, quod divisio unius ejusdemque mysterij sine grandi sacrilegio nequeat provenire. apud Cassand. pag. 1020.*

*Pope Gelasius.)* Decreed to communicate in both kindes, because the division of the one mysterie from the other, could not be done without great Sacriledge.

ἔστιδε ὅπως ὑδὲ διέχειν ὁ ἱερεὺς τῶ ἀρχομένω, οἷον ὅταν ἀπολαύειν δεῖ τῶν φρικτῶν μυστηρίων.

*2 Corinth. Hom. 18. Tom. 3. Edit. Savilij, pag. 647.* ἀλλὰ πᾶσιν ἓν σῶμα προκείται καὶ ἓν ποτήριον.

Saint *Chrysostome)* In some cases, there is no difference betweene Priest and people, as when they must enjoy the Reverend Mysteries. Againe, But one body, and one Cup is given to all.

*Consult. de utraq; specie: pag. 1025. Eccl. orientalis in hunc usq; diem. occidentalis vero, sive Romana mille amplius annis*

*Cassander,)* It is sufficiently manifest, that the universall Church to this day, and the Westerne or Roman Church, for more then a thousand yeeres, did exhibit the Sacrament in both

both kindes, to all the members of Christs Church.

*continuis, non aliter quamsub duplicispecie in conventu Ecclesiæ sacramentum hoc Dominici corporis & sanguinis administrasse legitur, &c.*

## 8. Merit of VVorkes.

*Gregory)* There are some which glorie that they are saved by their owne strength, & brag that they are redeemed by their owne precedent merits, but herein they contradict themselves, & whilest that they affirme that they are innocent, and yet redeemed, they frustrate the name of Redemption in themselves.

The old Roman Church.

*In 28. Iob: lib. 18 cap. 25. sunt nonnulli, qui salvos se suis viribus exultant, suisq; precedentibus meritis redemptos esse gloriantur, quorum assertio invenitur sibimet ipsis contraria: quia dum & innocentes se asserunt, & redemptos, hoc ipsum in se redemptionis nomen evacuant.*

*Chrysostom.* Although we die a thousand times, and if we fulfill all the vertues of the minde, yet we doe nothing worthy to those things which we have received of God.

*Chryſ. de Compunct. cordis lib. 2*

Κἂν γὰρ μυριάκις ἀποθάνωμεν, κἂν πᾶσαν ἀρετὴν ἐπιδειξώμεθα, οὐδὲ τὴν ἀξίαν ἀποδεδώκαμεν τῶν εἰς ἡμᾶς ὑπερβαλλόντων παρὰ τοῦ θεοῦ πάντων.

Saint *Augustine*, God Crowneth in us the gifts of his mercy.

*In Ioh. tract: 13, Tom: 9. Coronat in nobis Deus dona misericordiæ suæ.*

## 9. VVorshipping of Images.

*Gregory.* The Adoration of them avoid by all meanes.

The old Roman Church.

*Adorare imagines omnibus modis devita. lib. 9. epist. 9*

The ancient Greeke Church long withstood Images, which was a principall cause of the division of the Empire, The Popes excommunicating, *Leo Constantine*, and others of the Greeke Emperors, who were against Images; and the weakenesse of the Christians divided was a great cause of the Mahometan conquests, and greatnesse: To the Iewes and Mahometans, the worship of images is abominable. And wheras the Turkes know much of Christ as that he was borne of the Virgin Marie, conceived by the Holie Ghost, received by the Christians, being the Christ promised in the Iewes Law, who is in heaven, in bodie & soule and that he shall come to judge the quicke and the dead, with iust iudgement: yet the image worship used by some Christians, is so offensive to them, that it may be supposed to be a hindrance of their conversion.

*Postel. Compend. Cosmograp. p. 76.*

How they abhorre Images you may see by a speech of a *Dervice*, or religious man of theirs unto the *Turkes* frighted with a vision at *Medina Talnabi* in *Arabia*, first saith he God chose the *Iewes*, and did wonders for them in *Egypt*, and brought them forth by *Moses*, who prescribed to them a law, wherein he would have maintained them, if they had not beene obstinate and rebellious, and falne into Idolatrie, whereupon he gave them over, and scattered them upon the face of the Earth.

*The Turkish histo rie. pag. 1384.*

Then

Then presently he raised up a new prophet, who taught the Christian Religion. This good man the *Iewes* condemned, and crucified for a seducer of the people, not mooved with the pietie of his life, his great miracles, nor his doctrine, yet after his death, the preaching of a few fishermen did so moove the hearts of men, as that the greatest Monarches of the world bowed to his very title, and yeelded to the command of his Ministers: But it seemeth they grew corrupt as the *Iewes*; their Church being dismembred with the distinction of the East, and the West, committing Idolatry, againe, by setting up Images, with many other idle ceremonies and corruption of their lives, so that God not onely sent divisions among them but forsooke them, dispossessing them of their chiefest cities, *Hierusalem*, and *Constantinople*, *&c.*

Thus you see the *Turkes* account the Christians Idolators, and their Image worship, to be the cause of their divisions and ruin.

*Augustine.*) I know certaine worshippers of *Tombes* whom the Church condemneth. South Church. *De moribus eccles. lib. 1, cap. 34.*

Thus you may see the agreement of the Moderne Churches before named with us, as also of the old ancient *Roman*, East, and South Churches, in the points before named, which doctrines were then taught

by Saint *Austen*, Saint *Chrysostome*, Saint *Gregory*, and others are not now owned by the *Roman* Church, but by them disalowed and anathematized.

## VII.

## The Religion of the ancient Britaines

FOR the religion of the ancient *Britaines*, and how they differed from the now religion of the Romish Church, you shal finde with some additions thereunto set downe in the latter end of this Treatise.

## VIII.

## Of the Devotion and Pietie of these Churches.

*Brochard Monac: terræsanct: descri: pag: 325.*

BRochardus the Monke telleth us, that he found the *Nestorians*, *Jacobites*, *Maronits*, and *Georgians*, and such others, whom they judge to be heretickes, to be for the most part, honest and simple men, living uprightly towards God and man, men of great abstinence at-

attentivelie hearing the word of God.

And that the *Armenians* and *Georgians* have for their Prelats, men of the best conversation, going before them, and teaching them, as by word, so also by example.

*Devotion.*

These Christians generallie use great reverence in their Churches, no man is allowed to walke, talke, or sit in them, but the old and weake may leane against the walls: *Godignus* reporteth that the *Ethiopians* do allow the old and weake crutches to sustaine them withall as before, and *Faber* reports of the *Russes*, that he hath not seene of them the like, for their frequenting praiers, and devotion in their praiers, which, lying prostrate on the ground, they poure out unto God.

*Godignus de Abass. rebus p: 133. In oratione frequentanda non facile similes reperiri censeo, omnino namque diliculo cuncti eorum toto corpore in pulverem ipsum prostrati prolixas orationes et quotidianas ad Deum fundunt Faber Relig. Moscovit. p. 180.*

This praier they have usuallie in their mouths *Gospodi Iesus Christos Esine voze pomiloi nashe*, O Iesus thou sonne of the living God have mercie upon us.

They touch not the holie Scriptures, but with great reverence, and place the Bible in their houses in the most honourable place.

*Rel. Moscov. pag. 228.*

The Greekes much blame the Latines for their unreverent sitting in their Churches, and suffering Lay men with Bootes and Spurres to sit by the Priests in time of Divine Service, and also for not keeping dogges out of their Churches, as before.

A merchant dwelling in the Citie of *London*

who had some yeares beene in *Alepo*, and seene the great reverence which the Christians there used in their Churches, told me that he was loth to bring an *Armenian* Priest (who lay then in *Gresham Colledge*,) into some of our Churches, lest he should take offence at the unreverent sitting of men in their pewes, and therefore he carried him to the Kings Chappell where he saw more reverence, for there he could not see such pewes as private men have made them, fitter as I thinke, to sleepe in, then to pray in. Also the stockes, whipping posts, and pissing places, made against some Churches are offensive, and especially to these Christians of whom I may say, although we thinke them not to be so learned as we are, (they wanting the meanes that we have,) yet they are more devout.

*For their Fasts.*

*Religio Moscov. pag. 265.*

The *Muscovites* keepe foure great fastes.

The *Armenians* in lent, eate some of them, but once in two dayes, and some lesse.

*Their Fasts.*

*Relation of the most famous Kingdomes, pag. 449.*

The *Ethiopians* doe so macerate themselves in their Lent Fasts (which they begin tenne daies before ours) that their enemies commonly set upon them at the end of their Fasts, hoping then to finde them feeble and weake in their Fasts, especially upon good-friday, beside their great abstinence, they goe like mutes, not saluting one another, with their countenance dejected.

The

The Greekes also blame the Latines for drinking in their Fasts, and that some of them are drunke, before their fasts are ended, and that when their fasts are ended, generallie they eate and fill their bellies plentifullie. *Irenæus Rodogi-nus pag. 15.*

The whole substance of Popish fasting consisteth of abstinence from certaine kindes of meate, prohibited by the *Roman* Church and forebearing a standing 2 meale is lawful in their fasting dayes to eate one large meale, and if it be excessive it overthroweth not the merit of fasting. Also a bever and a drinking at evening is permitted, and betweene dinner and drinking one may take foode in a small quantitie, Wine and strong drinke are permitted in Popish fasts both at meale and at any time of the day as oft as one will. In sundry cases one may procure another to fast for him. Neither is it needfull to conjoyne with abstinence from meate prayers almisdeeds or any ercernse of religion. And they which fast may goe to meale at ten, eleven, or twelve of the clocke in the forenoone, he that will see more of this let him reade the answer of *Do. White* now Lord Bishop of *Elie*, to a Popish treatise, intituled, *White died blacke*. *Lessius de justit. et jure lib: 4, cap. 2, dub. 2.* *Idem ibidem: excessus sibi non tollit jejunium non quoad meritam. Azor: par: 1; instit: mor: lib: 7, cap. 8.* *Idem ibidem omnes communi consensu testantur id quod in potum sumitur vinum etc: non solvere jejunum.* *Tolet instr: sacerd. lib. 3, cap. 11.* *Azor. pa. 1, instit. mor. lib. 7, cap. 20* *These and many others are cited by Do White now Lo Bishop of Elie in his answer to White died blacke. pag. 32.*

For their obedience to Princes, their Patriarches and Bishops, although they are subiect to manie grievous presures, yet they submit themselves to their Kings and Princes even to Mahо- *Obedience to Princes.*

*Mahometans* and *Pagans* that God hath placed over them, according to that of *Lactantius*: Religion is to be defended, not by killing, but by dying; not by crueltie, but by patience; not by wickednesse, but by faith, &c.

Bp: Bal: ann: 1215 micro pag: 185. *Innocent* the third held a Councell at *Rome* where it was enacted, that the Pope shoul have the correction of all Christian Princes, and no Emperour should be acknowledged till he had sworne obedience unto him.

Ex Chron: Rob: Gest: Fox, 353. *Boniface* the eight, by a generall Bull exempted also the clergy from all taxes and subsidies to temporall Princes. Hereupon our King *Edward* the first, put the Clergie out of the protection of him and his Lawes.

*Chastitie.* For the Chastity of these Christians, among the *Russes*, adultery is severely punished, and the *Ethiopians* punish all fornication and lust, and none of the Patriarches of these Churches allow brothelhouses or Stewes that I reade of.

Whereas the Popes of *Rome*, howsoever they pretend Chastity, yet they onely of all Christians Patriarches allow stewes, & brothelhouses; where a father, his sonne and his brother may commit uncleanesse with one whore; yea *Sixtus* the fourth built a famous Stewes in *Rome* for both Sexes. This wickednes is not unpunished among the Iewes themselves. Bishop *Espenceus* reporteth to the great shame of (*Roman*)

*Sixtus Pontifex maximus Romæ nobile admodum lupanar extruxit Agrippa de vanitate scientiarum. cap: 64. Atque utrique sexui assignavit:*

man) Christians, of a Iew maide, who renounced her Religion, and turned (*Romish*) Christian, that she might freely exercise the art of Ribaudrie, not permitted by her owne Religion; his words are, *It cannot be spokèn, but with incredible shame of Christians, and with the great heart griefe of them that are the like; that it is not lawfull for a daughter of* Iudah *to commit fornication, but lawfull for the daughter of God: yea the daughter of* Israell *may not otherwise play the whore, before she be made by holy baptisme sister and daughter of Christ, &c.*

*Zeg. spec. ponti: pag: 79. Dici nequit quam incredibili Christianorum tum pudore, tum etiam eorum qui vere tales sunt, cordolio ut Iudæ filiæ scortari non liceat, Dei filiæ liceat. Imo Israelis filia meretricuri non aliter ante possit, quam facta per Baptismum sanctum Christi soror, & filia. Espen. de contin. lib: 3, cap. 4.*

Moreover, he writeth that we cannot but be offended, to see so many Stewes in one Citie; and that it may be almost said of *Rome Christian* as of *Rome Ethnick*, that the whole Citie is one Stewes.

Againe, these Patriarches and Bishops sell no pardons to deliver soules out of Purgatorie, nor allow the sale of any Sacrament, that I reade; wheras the *Roman Church* maketh infinite gain of their Masses, Pardons, and Dispensations, yea the Popes themselves have a rent out of the brothell houses, every whore paying weekely a Iuly to his holines, which rent is some yeares 40000 Duckets. In the booke of taxes of the Apostolike Chancerie and sacred penitentiaries, you may see the prices and rates of all dispensations and absolutions, as for murthers of all kindes, as of Clergie men, Lay men,

*Romana scorta in singulas hebdomadas julium pendent Pontifici, Agrippa loco citat.*

*Zeg. loco Citat. Taxa Cancell. Apostolicæ Parisiis. 1613.*

& of

of Father, Mother, Sonne, Brother, Sister; Wife, &c. For impoisoning, inchantment, witchcraft, sacriledge, simony, &c. for fornication, adultery, incest, without any exception or distinction, &c. Also for dispensations for oathes, vowes, and many things more. Although there be many sinnes raigning among *these Christians before named and us*, yet they are not allowed *by them and* us, and so they are not the sinnes of the Churches, as fornication is one of the sinnes of the Roman Church, as before.

To put an end to this: some of their sinnes are not only personall, but Cathedrall, from whence they seeme to have a libertie of sinning (to use their owne distinction) their veniall sinns are easily done away with a short shrift; and as for mortall sinnes, a man may have for money a warrant dormant, or dispensation to commit sinnes against nature, as to marie his Aunt, his brothers wife, his neice, and his owne daughter: for which Pope *Martin* the fift gave a dispensation, as *Antonius* reporteth: and what (saith *Crantzius* their owne writer,) cannot be gotten by dispensation?

*Anton. sum: par: 3, tit: 1, cap: 11. Crantzius, saxon. lib: 5, cap: 8.*

*Quid enim hodie per dispensationem Apostolicam non obtinetur?*

*Quinta causa dissidij Græcorum credi potest species austerioris vitæ quæ in eorum Hieromonachis, Metropolitis, Archiepiscopis atque Episcopis frequenter*

To conclude, *Thomas* the Iesuit confesseth, that the fift cause of difference betweene the *Greekes* and *Latines*, may be thought to be the shew of a more austere life which is often seene

in

in the *Greeke* Monkes, Metropolites, Archbishops, and Bishops: this their more austere life causeth the Greekes to contemne the Latins, &c. But the *Greekes* are to know (saith he,) that Christian righteousnes doth not consist chiefly in macerating the body, but in Charity, Faith, and Hope, Humility, and Patience, and other vertues.

*cernitur. Hæc igitur austerioris vitæ ratio Latinos contemnendi præbuit occasionem, &c, Tho, a Iesu de converſ: p: 284*

WHereas there is come to my hands a booke of *Possevins* the Iesuit written against *Chytræus*, in which he challengeth these Churches for agreeing with them, In praying for the Dead. Having of Monkes, invocating Saints, worshipping Images, &c.

I answer, that I finde these Churches in these things also generally to differ from the Papists.

1. As in praying for the dead, they pray not to deliver Soules out of Purgatory, nor from any temporall punishment, as the Papists do, but for their generall resurrection, publicke acquital, &c.

2 For their Monkes, they differ from the *Romish*, for they are not idle bellygods, or beggers, but live on their labour as before.

*Singuli pro sui Monasterij œconomia sustinenda laborant, alij vineas fodientes, &c Bellon, obser, lib, 1, cap, 35*

3. For their invocating of Saints, some do it not at all, as the *Ethiopians*, as before.

4. For Image worship, some have none at all, as the *Indians* others have Pictures only, to which they give no undue reverence, yet

*Nullas habent sanctorum imagine, Iosephus Indus cap, 133.*

& 2 will

will I not justifie some of the Christians before named in this point, as also in their invocations.

For other things mentioned, the Iesuit hath a streame of witnesses against him.

And last of all, if these Churches agree with the *Roman Church*, why do most of them excommunicate the Pope and his Clergy as before.

And more especially, to shew their disagreement with the *Ethiopian* Church, the Bishop of *Sidonia* gave new orders to *Tecla Maria* an *Ethiopian* Priest in the Chapell of the Cardinall of Saint *Severin* by the commandement of the Pope, and advice of the Cardinals.

*Godign, de Abass, rebus, pag, 225.*

## *Of the Antiquity of these Churches.*

### Chap. IIII.

WHereas the *Church* of *Rome* boasteth of her Antiquity, I purpose to set downe in this Chapter, three things.

1. That some of these Churches, are Churches more ancient then the *Church* of *Rome*, and that the ancient Church of *Rome* received *Christianity* from them, or some of them.

2. That the now Church of *Rome*, and the ancient before *Boniface* the third, are not one and the same Church, but different.

3. As the now Church of *Rome* is a new Church, and a different from the old, so it hath new, and different Articles and doctrines of Faith, unknowne to the old Church, and not to be found for such, in the writings of any of the ancient Fathers, for five hundred yeares after *Christ*.

FOr the first, The Church of *Hierusalem* is more ancient then the Church of *Rome*; where our Lord and Saviour Iesus Christ himselfe preached, and offered himselfe a Sacrifice for our sinnes, and where the Apostles, and Disciples first preached: for although they Hierusalem.

were sent to preach to all Nations, yet they preached first to the lost sheepe of the house of *Israel*, according to Christs Commandement. This Church is most ancient; S^t Iames was the first Bishop there *The Law went out of Syon, & the word of the Lord from Ierusalem.* This Citie was *Emporium*, the Mart of Christian faith, & the mother of all Churches, as *Theodoret* saith.

Matth. 10. 6.

Isay 2. 3.

Μητερ απασων της εκκλησιων, &c. *Histor. Eccles. Lib. 5. cap. 9. Concil. Constantinopolitanum de cõsecratione Cyrilli: Porrò Ecclesiæ Hierosolymitanæ quæ est aliarum omniũ mater Cyrillum Episcopum vobis ostendimus: teste* Baronio *Anno* 382.

*Eve* was not more truely named the Mother of all living, then the Church of *Hierusalem* may be said to have beene the Mother of all Churches beleeving, in which respect, the whole Christian world hath given her the due and honourable title of Mother-hood for almost 1300 yeeres agoe, an hundred and fifty *Orthodox* Fathers assembled in a Councell at *Constantinople*, acknowledged that *Hierusalem* was the first Church.

*Cujuslibet Ecclesiæ tanquam corporis Christi habẽda est ratio maxime vero nostræ, quæ propè Mater omnium Ecclesiarum, et fuit ab initio & nunc quoq; est, et nominatur apud* Basil *Tom 2 Epist.* 30. Greg. Nazian. *de eadem civitate Grand Impost Page.* 33.

The Church of *Hierusalem* did beare as her first daughter the Church of *Cæsarea:* (the Metropolis of *Palestine*) The Mother-hood of which Church, St. *Basill*, and *Nazianzen* did both proclaime, and preferre before *Rome.*

2. *The Church of *Antioch* in *Syria*, where the Disciples were first called Christians: Of this Church Saint *Peter* was Bishop some years; and this Church is also more ancient then the Church of *Rome:* *Saint *Chrisostome* calleth this Church the Head of all the World.

2.* Antioch. *Acts* 11. 26. *Ἐντυγχανετε τῃ κεφαλῃ της οἰκουμένης ἀπάσης. ad populum Antioch homil. 3.*

3. The

3. The *Greeke* Church was planted by Saint *Paul*, and Saint *Andrew*, from whence, and the fore-named Churches, the name of Christ flowed, as from a spring over all the world; and the faith was spread in al places; and this the Bishop of *Bitonto* acknowledged in the Councell of *Trent*. It is our mother *Græcia* to whom the Latine Church is beholding for that which shee hath: the Easterne Church was before the Church of *Rome* in time; and from thence the Church of *Rome* hath received *Christianity*, *the new Testament*, *the three Creedes*, the very name of *Baptisme*, *Eucharist*, *Bishop*, *Priest*, and *Deacon*.

3. Græcians.

*Ea igitur Græcia mater nostra, cui id totum debet quod habet Latina Ecclesia. Orat. Episc. Bitont. in Conc. Trid. habita. Vide lib. de actis eius conc. pag.* 18.

4. *Æthiopia* received Christianity from the *Eunuch* of Queene *Candaces*, to whom (as *Eusebius* reporteth) first of all the *Gentiles*, *Philip* (by the command of the holy Ghost) delivered the mystery of Faith, and the Sacrament of *Baptisme*, and consecrated him to God, as the first Fruits of all nations. Saint *Matthew* also preached to the *Æthiopians*.

4. Æthiopia.

*Huic Philipus, (responsis Sancti Spiritus iussus) primò ex omnibus Gentibus mysterium fidei & sacramentum Baptismi tradidit, & velut quasdam eum Deo primitias omnium consecrat nationũ. Euseb. Eccles. histor. lib. 2. cap. 1.*

5. For the Antiquity of the Church of *Rome*, if Saint *Peter* founded a Church there, it must be after that he was Bishop of *Antioch*, which some affirme to bee in the 2 yeere of *Claudius*.

5. Rome.

*Et primo Anno Caij Ecclesiam Antiochenã a Petro institutam eundem septem annis eidem præfuisse Baron.*

6. The Church of *England* received Christianity (as some say) from *Joseph* of *Arimathea*;

6. England. *Guildas Sapiens de excidio Britan. Christus suos radios, (id est) sua præcepta indulget tempore, ut scimus summo Tiberij Cæsaris, quæ absque ullo impedimento eius propagabatur religio. Bibl. vet. par. tom. 5. par. 3. pag.* 675.

others from *Simon Zelotes* the Apostle: *Gildas* reporteth that our Island received Christianity in the time of *Tiberius Cæsar*. The like Cardinall *Baronius* affirmeth, out of ancient records, (as before) that *Joseph* of *Arimathea* came hither in the 35 yeare of Christ, which was about the nineteenth yeare of *Tiberius*, and that he preached the Gospell, and dyed heere; which if it bee so, the Church of *England* received Christianity before the Church of *Rome*, some yeares before *Peter* is said to come to *Rome*; which some say, was in the time of *Claudius*, who succeeded *Caius Tiberius* his successor. And for the honour of my mother Church, I speake, that Christianity was first publickly professed by authority in this Kingdome, about 130 yeares before it was in *Rome*; *Lucius* our King being (as I read) the first Christian King in *Europe*, Who reigned about the yeare of our Lord, 170. And moreover, *Constantine* the Christian Emperour was borne amongst us, who gave the first publick liberty of Religion to the *Roman* Church. So that *Rome* was beholding for the publicke liberty of Religion to *Constantine* of our Nation. Also the inhabitants of *Britaine*, as I read were instructors unto others, as frō hence was *Netherland* converted to Christianity, as testifieth the story of *Swithbertus*: *Burgundy* by our *Columbanus*, saith *Sigebert*: *Suecia* by *Gallus*, as saith

*Ann. an. 35. addit marg. man. S. hist. Angl. quæ habetur in Bibliotheca Vaticana.*

*Britannia omniū provinciarū prima publicitus Christi nomen recepit Sabel. Ennead. 7. lib.*

*Speeds History pag. 207.*

saith *Petrus de Natalibus*: and *Frisia* by *Wilfred*, as it is recorded by *Beda*, and *Matthew* of *Westminster*: The *Franconians*, *Hassians*, and *Turingians* by *Winifred* our *Devonshire man*. The *Norvegians* by *Nicolas Breakespeare* of *Middlesex*. And the *Litvanians* by *Thomas Walden* of *Essex*, and all the reformed Churches in Christendome derived their light from the learned *Wickliffe* of *Oxford*. In regard of this *Polidore Virgil* doth rightly call *England* the Parent or Mother-Monastery of all *Europe*. *And Peter Ramus* termeth *Britaine* to be twice Schoolemistris to the *Kingdome of France*: moreover *Origen* writeth, that the *Britaines* received the religion of one God, before the comming of Christ.

*Terra Britanniæ ante adventum Christi in unius Dei consensit religionem hom. 4. in Ezech.*

Secondly, whereas the Church of *Rome* boasteth of Antiquity, the Church of *Rome* since *Boniface* the 3, and the old Church of *Rome* planted by S^t. *Peter*, & S^t. *Paul*, are not one, and the same, but are farre different. The old Church of *Rome* as S^t. *Paul* telleth us, was a branch of that Tree whereof Christ Iesus was the roote: The now Church of *Rome* will bee no branch, but the roote it selfe.

The ancient Church of *Rome* was but a member of the Catholicke Church of God, of which Iesus Christ was Head: But the now Church of *Rome* is the Catholicke Church it selfe, of which the Pope is head; and such a Church was never in *Rome* for 600 yeares after

Christ: for so long no Bishop of *Rome* durst presume to take upon him *Christs* title, to be head of his *Church*, and husband of his *Spouse*, til *Boniface* the third; and with him beganne this Church.

Thirdly, and as they have a new Church, so they have a new Creed, and Articles of Doctrine: as for example sake,

1. That the Pope, the head of the Church, cannot erre in the matter of faith.

2. That all Ecclesiasticall power dependeth upon the Pope.

3. That he hath power to canonize Saints.

4. That he hath power to depose Kings.

5. That the Popes pardons are requisite or usefull to release soules out of Purgatory.

6. That there is a treasury of Saints merits, and superabundant satisfactions, at the Popes disposing.

7. That the Priest can make his Maker.

8. That the sacred Hoast made by the Priest, ought to be elevated, and carried in solemne procession, and adored.

9. That the effects of the Sacrament depend upon the intention of the Priest.

10. That Infidels and impious persons, yea rats and mice, may eate the body of Christ.

11. That the Laiety are not bound by Christs institution to receive the Communion in both kinds.

12 That private Masses, wherin the Priest saith *Eate & drink ye al of this*, & yet eateth & drinketh himselfe only, is according to *Christs* institution.

13. That extreame Vnction is a Sacrament properly so called.

14. That the publique service of God in the Church, ought, or may be celebrated in an unknowne tongue.

15. That wee may worship God by an Image, &c.

These and other new Tenets and Doctrines *de fide*, of the now Church of *Rome*, cannot be shewed to be the Doctrines of faith of the old ancient Church of *Rome*.

To conclude this point, as there is Antiquity of Time, so also of Truth and Doctrine: for a people to receive Christianity, and the true Faith from the Apostles, or Christ himselfe, profiteth nothing, except they doe still retaine the said Faith and Doctrine, as our Lord told the Pharises boasting of Antiquity, that they had *Abraham* to their Father: *That they were of their father the devill, not doing Abrahams workes.* So it may be said of them, that boast only of Antiquity of Time, without Antiquity of Truth and Doctrine. John 8.

# *The succession of Bishops.*

## Chap. V.

WHereas inquiry is made but for one Bishop of our Religion before *Cranmer*, although we need no witnesses, having our blessed Lord and Saviour *Jesus Christ*, the great Bishop of our Soules, and the twelve Apostles, with St. *Paul*, St. *John Baptist*, St. *Marke*, and St. *Luke* for our Bishops and Doctors, teaching the truth professed by us, yet I have set down a succession of Bishops in some of the Patriarchall Churches, as of *Hierusalem*, *Antioch*, *Alexandria*, *Constantinople*, and also of *Rome*, for the first 600 yeeres, amongst whom you may finde very many noble witnesses.

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### Hierusalem.

*Nomina Patriarcharum* Hierosol. *ex Chronol. Nicephori.*

St. James.

*Simeon Cleophas*
*Iustus a Iew.*
*Zacharias*
*Tobias*
*Beniamin*
*Iohn*
*Matthew*
*Philip*
*Seneca*
*Iustus the second*
*Levi*
*Ephraim*
*Ioseph*
*Iudas*
*Marcus*
*Cassianus*
*Publius*
*Maximus*
*Iulianus*
*Caius*
*Symachus*
*Caius the 2.*
*Iulianus the 2.*
*Capito*
*Maximus*
*Antoninus*
*Valens*
*Dolychianus*
*Narcissus*

| | | |
|---|---|---|
| *Narcissus* | *Macarius* | *Elias* |
| *Dios* | *Maximus* | *Iohannes* |
| *Germanion* | *Cyrillus* | *Petrus* |
| *Gordius* | *Iohn.* | *Macarius* |
| *Narcissus* | *Paulinus* | *Eustochius* |
| *Alexander* | *Iuvenalis* | *Macarius* |
| *Mazabenes* | *Theodosius* | *Iohn* |
| *Hymineus* | *Anastasius* | *Amos* |
| *Zabdas* | *Martyrius* | *Isaacius* |
| *Hermon* | *Salustius* | |

After *Isaacius* succeeded *Zacharias*; which *Zacharias* was carried away captive by *Cosroes* King of *Persia* with the Crosse: *Heraclius* the Emperour about the yeare 615 vanquishing *Cosroes*, brought backe the Patriarch and the Crosse; and the Emperour entred *Hierusalem*, bearing the Crosse upon his owne shoulders, with the greatest ioy, feasting, & solemnity that could be made, *Sophronius* succeeded *Zacharias* in the yeare 636 *Haumar Caliph* the successor of *Mahomet* tooke *Hierusalem*; and *Sophronius* the Patriarch obtained free exercise of Religion for the Christians. The said *Haumar* built one Temple in *Hierusalem* for his superstition, and left the rest to the Christians. After him I read of *Modestus* and *Orestus*.

*Hist. Rom. Imper. in vita Heraclij pag.* 471.

*Cedren. Theoph.*

*Cedren.*

In the yeare 743 *Cosmas* was Patriarch; and in the yeare 772 I finde one *Iohn* to be Patriarch: Afterwards *Hierusalem* was taken by the *Soldan* of *Ægypt*.

*Frisius. Idem.*

About the yeare 1099 the Christians recovered it: Their Patriarches then were,

| | | | | | |
|---|---|---|---|---|---|
| *Dabertus* | 1101 | *Guilielmus* | 1131 | *natus* | |
| *Ebremarus* | 1104 | *Fucherus* | 1145 | *Robertus* | 1227 |
| *Gibilinus* | 1108 | *Amatricus* | 1157 | *Iacobus Pantali-* | |
| *Arnulphus* | 1112 | *Heraclius* | 1180 | *on* | 1239 |
| *Guarimūdus* | 1119 | *Albertus.* | 1204 | *Thomas* | 1253 |
| *Stephanus* | 1129 | *Thom. tantū de sti-* | | | |

Afterwards, about the yeare 1187 *Hierusalem* was taken by *Saladin Caliph* of *Ægypt* and *Damascus*: About the yeare 1516, *Sultan Selim* tooke it, and visited *Hierusalem* reverently, and gave sixe months maintenance to the Christian Priests there: Vnder his successors *Hierusalem* remained with liberty of Religion. Of late *Germanus* was Patriarch of *Hierusalem*, and now *Theophanes*, as is reported by a *Georgian* heere in towne, who, as he saith, was Servant to the said Patriarch some yeares.

Mar.

## Bishops of Antioch.

| | | |
|---|---|---|
| St. Peter. | *Zebinus* | *Tyrannus* |
| *Evodius* | *Babylas* | *Vitalis* |
| *Ignatius* | *Fabius* | *Philogonus* |
| *Hero* | *Demetrianus* | *Eustathius* |
| *Cornelius* | *Paulus Samosate-* | *Eulalius* |
| *Theophilus* | *(nus* | *Euphronius* |
| *Maximinus* | *Domnus* | *Placitus* |
| *Serapion* | *Timaus* | *Steven* |
| *Asclepiades* | *Cyrillus* | *Leontius* |
| *Philetus* | *Dorotheus* | *Eudoxius* |

*Anianus*

| | | |
|---|---|---|
| *Anianus* | *Alexander* | *Calandio* |
| *Meletius* | *Theodatus* | *Peter Cnapheus* |
| *Euzoius* | *Iohn* | *Paladius* |
| *Dorotheus* | *Domnus* | *Flavianus* |
| *Paulinus* | *Maximus* | *Severus* |
| *Evagrius* | *Martyrius* | *Paulus* |
| *Dorotheus* | *Iulianus* | *Euphrasius* |
| *Meletius* | *Basilius* | *Domninus* |
| *Flavianus* | *Peter Cnapheus* | *Anastatius* |
| *Porphyrius* | *Steven* | *Gregorius, &c.* |

| | | | |
|---|---|---|---|
| *Anastasius restitutus* | 596 | *Macarius* | 641 |
| *Anastasius secundus* | 600 | *Theophanes* | 681 |
| *Anastasius* | 628 | *Alexander secundus* | 686 |

## Ex Latinis.

| | | | |
|---|---|---|---|
| *Bernardus* | 1101 | *Rodolphus* | 1186 |
| *Rodolphus* | 1132 | *Ranimirus* | 1219 |
| *Americus* | 1136 | *Elias* | 1239 |

The Patriarch of *Antioch*, and *Germanus* Patriarch of *Constantinople* excommunicated Pope *Gregory* the ninth, about the yeare 1237. *Par fol.* 118

## Bishops of Alexandria.

| | | |
|---|---|---|
| St. Marke. | *Cerdo* | *Eumenes* |
| *Anianus* | *Primus* | *Marcus* |
| *Abilius* | *Iustus,* | *Celadion* |

| | | |
|---|---|---|
| *Agrippas* | *Theopilus* | *Petrus mogus* |
| *Iulianus* | *Cyrillus* | *Athanasius* |
| *Demetrius* | *Dioscorus* | *Iohn* |
| *Heraclas* | *Proterius* | *Iohn* |
| *Dionysius* | *Timotheus Ælurus* | *Theodosius* |
| *Maximinus* | *Timotheus Basili-(cus* | *Zoylus* |
| *Theonas* | *Timotheus Ælu-(rus* | *Appollinarius* |
| *Peter* | *Petrus Mogus* | *Iohn* |
| *Achillas* | *Timotheus Basi-(licus* | *Eulogius.* |
| *Alexander* | | |
| *Athanasius* | *Iohn* | |
| *Peter* | | |
| *Timothy* | | |

## After *Eulogius* succeeded

| | | | |
|---|---|---|---|
| *Theodosius* | 609 | *Gregorius* | 621 |
| *Johannes Elemosynarius* | | *Cyrus* | 631 |
| | 641 | *Pyrrus* | 641 |

*Baron.*

The Church of *Alexandria* challengeth a succession from St. *Marke* to *Gabriel*

*Merman. Theat. conversi. pag.* 80.

St. *Marke* consecrated with the mysteries of Christian religion, *Ægypt Marmarica, Æmoniaca,* and *Pentapolis.*

The *Ægytians* became first Christians under the *Romans.* In the division of the Empire it accrewed to the share of the Emperours of *Constantinople:* the people being weary of their oppressions called in the *Sarazens* to assist them.

*Ann.* 635. *Cedr.*

*Hamro* General to *Haumar* the 2 *Mahometan* high Priest, conquered *Ægypt,* and onely imposing a tribute,

tribute, gave liberty of Religion: his successors held the soveraignty untill the reigne of *Melec Sala*, whom the inhabitants slew, and erected a *Sultan* of their owne, which *Sultans* continued many yeeres, having a strong Band or Guard of *Mamalukes*, who were extirpated with their *Sultan* by *Selymus* the Turkish Emperour, in whose posterity *Ægypt* remaineth to this day with free liberty of Christian Religion: *Alexandria* for the worship of God flourishing therein, hath beene called *the Paradise of God*. Now *Gelasius* is Patriarke of *Alexandria*, before him *Cyrill*, who succeeded *Meletius*, and before him I read of *Joachim*. *Arnold. Merm. Theat. convers. pag. 30.*

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*The Church of* Constantinople *fetcheth her Originall from* Andrew *the Apostle, as* Nicephorus testifieth, who hath had a succession to *Cyrill* the now Patriarch: St. *Andrew* ordained *Stachys* Bishop of *Byzantium*, now called *Constantinople*.

## The Bishops and Patriarches of *Constantinople*.

| | | |
|---|---|---|
| St. Andrew | *Plutarchus* | *Felix* |
| *Stachys* | *Sedecian* | *Polycarpus* |
| *Onesimus* | *Diogenes* | *Athenodorus* |
| *Polycarpus* | *Eleutherius* | *Euzoius* |

*Ex Niceph. usq. ad Ignatium.*

| | | | |
|---|---|---|---|
| | *Laurentius* | *Epiphanius* | *Photius* |
| | *Alypius* | *Anthimus* | *Stephanus* |
| | *Pertinax* | *Menas* | St. *Anthonius* |
| | *Olympianus.* | *Eutychius* | *Nicholaus* |
| | *Marcus* | *Iohannes* | *Euthymius* |
| | *Cyriacus* | *Eutychius* | *Nicolaus* |
| | *Castinus* | *Iohannes* | *Stephanus* |
| | *Titus* | *Cyriacus* | *Polyeuctus* |
| *Domitius* sonne. | *Domitius* | *Thomas* | *Basilius* |
| *Filius Domitij* | *Probus* | *Sergius* | *Anthonius* |
| *Probus* brother. | *Metrophanes* | *Pyrrus* | *Nicolaus* |
| | *Alexander* | *Paulus* | *Sisinnius* |
| | *Paulus* | *Pyrrus* | *Sergius* |
| | *Eusebius* | *Petrus* | *Eustathius* |
| | *Macedonius* | *Thomas* | *Alexius* |
| | *Eudoxius* | *Iohannes* | *Michael* |
| | *Demophilus* | *Constantinus* | *Constantinus* |
| | *Evagrius* (zen | *Theodorus* | *Iohannes* |
| | *Gregorius Nazian* | *Georgius* | *Cosmas* |
| | *Nectarius* | *Theodorus* | *Eustathius* |
| | *Ioannes Chrysost.* | *Paulus* | *Nicolaus* |
| | *Arsacius* | *Calinicus* | *Theodorus* |
| | *Atticus* | *Cyrus* | *Neophytus* |
| | *Sisinnius* | *Iohannes* | *Constantinus* |
| | *Nestorius* | *Germanus* | *Lucas* |
| | *Maximianus* | *Anastasius* | *Leo* |
| | *Proclus* | *Constantinus* | *Arsenius* |
| | *Flavianus* | *Nicetas* | *Cosmas* |
| | *Anatolius* | *Paulus Cyprius* | *Chariten* |
| | *Genadius* | *Tarasius* | *Lucas* |
| | *Acacius* | *Nicephorus* | *Michael* |
| | *Phrabitas* | *Theodotus* | *Theodosius* |
| | *Euphemius* | *Antonius* | *Basilius* |
| | *Macedonius* | *Iohannes* | *Nicetas* |
| | *Timotheus* | St. *Methodius* | *Dositheus* |
| | *Ioannes Cappadox* | St. *Ignatius* | *Georgius* |

*Theodorus*

*Theodorus*
*Iohannes*
*Michael*
*Maximus*
*Manuel*
*Germanus*
*Methodius*
*Manuel*
*Nicephorus*
*Arcenius*
*Germanus*
*Ioſephus*
*Iohannes*
*Georgius*
*Athanaſius*
*Iohannes*
*Athanaſius*
*Niphon*
*Iohannes*
*Geraſinus*
*Iſaias*

*Iohannes*
*Caliſtus*
*Philetus*
*Macarius*
*Nilus*
*Antonius*
*Angelus*
*Caliſtus*
*Euthymius*
*Ioſephus*
*Gregorius*
*Genadius*
*Sophronius*
*Simeon*
*Maximus*
*Niphon*
*Pachomus*
*Theolyptus*
*Ieremias*
*Dioniſius*
*Ioſeph*

*Metrophanes*
*Ieremias, to whom the Miniſters of Germanie ſent their Confeſſions, 1576.*
*Macarius*
*Mattheus*
*Gabriel*
*Theophanes*
*Meletius*
*Mattheus*
*Neophytus*
*Mattheus*
*Raphael*
*Neophytus*
*Cyrillus*
*Timotheus*
*Cyrillus*

THe *Æthiopian* Chriſtians have had a ſucceſſion of above one hundred Patriarks, or *Abunnas*, as *Thomas* a *Jeſu*. reporteth. *De converſ. omn. genti. pag. 373.*

The *Armenians* as *Joannes Avedecowits* reporteth, have had a ſucceſſion of Biſhops in *Armenia* the greater, from *Gregory* to *Moſes*, the now, or late Patriarch: his predeceſſour was *Melchiſet*. *Jo. Avedecowits* reporteth.

This

*Fox. Lib. 7. Cap. 10.* of the Martyrdome of *Gregory* an *Armenian* Bishop about the yeere 325.

*Zonaras ann. to. 3. in Heraclio. p. 152* The *Jacobites* have long had a Patriarch: I finde saith Mr. *Brerewood*, the Patriarch of the *Jacobites*, spoken of in the time of *Heraclius* the Emperour, to whom the *Jacobites* render obedience. This Patriarch intituleth himselfe Patriarch of *Antioch*, and ever keepeth the name of *Ignatius*.

For the *Indians* of Saint *Thomas*, about the yeere 190, *Pantenus* (for his excellency of his Learning) was sent by *Demetrius* Bishop of *Alexandria*, to preach to the *Indians*, where hee found the Gospell of Saint *Matthew* written in *Hebrew*, left by St. *Bartholomew*, which booke he brought thence to the Library of *Alexandria*. *Fox page 54.*

About the yeere 327, in the dayes of *Constantine* the Emperour, *Frumentius* and *Edesius* were sent by *Athanasius* into the *East-Indies*. This Hiſtory is written by *Ruffinus Theodoret*. *Ruffin. lib. 1. Cap. 9. Theodor. lib. 1. cap. 12.*

About the yeere 541, the King of the *Axaumites*, a people of *India*, having overcome the *Homerites*, upon a vow made before, sent to *Justinian* the Emperour for some to baptise him and his people, as *Nicephorus* and *Baronius* relate. *Nicephor. lib. 17. Cap. 32. Baron. ann.*

*Damascene* reporteth of one *Josaphat* an *Indian* King, and also of a King called *Barachias*. *Damasc. histor.*

*Malmsbury* writeth that King *Alvred* sent many gifts to the Christians of Saint *Thomas* in *Malms. pag. 24.*

*India*,

*India*, and that *Sigelinus* Bishop of *Shirborne* being his Ambassador, entred *India* very prosperously, (which men in this age may wonder at) and returning from thence, hee brought precious Stones and drugges which that Countrey aboundeth with.

*Vesputius* reporteth that there were many godly Bishops in *East-India*, and also sundry Countries converted and Christened long before the *Portugals* came thither, who never heard of the Pope of *Rome*.

*Americus Vesputius* by Bishop *Jewell defen. pag.* 35.

One writeth that the *Portugals* found many Christians in *China*.

*Pref. Alvar. Ethiop. hist.*

When as the *Portugals* came to *Cochin*, the Lo. *James* was Metropolitan of the Church of the *Malabar* mountaines, who wrote himselfe Metropolitan of *India* and *China*. And after him succeded *Joseph* the Metropolitan.

*Quando Lusitani Cocinum appulerunt, regebat hanc Ecclesiam Malabaricorum montium Do. Jacobus qui sic scribebat Metrapolita* Indiæ & Chinæ: *Tregautius de Christian. expedit. apud Sinas. lib.* 1. *pag.* 125.

AS there is a succession of Bishops in the Patriarchall Churches before named, so generally of the Metropolitans and Bishops, kept in the Registers, as is reported.

*Titus* was the first Bishop of the Church of the *Cretians*, placed there by St. *Paul*; he was not a Parson or Minister of one Parish, but Bishop of the whole Isle, called *Hecatompolis*, of one

*Tit. Cap.* 3.

*Mirā. lib. 4 pag. 181. de notitia episcop.*

hundred Cities; placed as aforesaid by St. *Paul*, to set in order things wanting, and to ordaine Elders in every City; *Miræus* reporteth, that there are in the Isle of *Crete*, one Arch-bishop, and seven Bishops.

2 Tim. 4. in fin.

Of *Ephesus*, *Timothy* was the first Bishop, placed there also by St. *Paul*; *Caius* succeeded him, and many other famous men, as *Marke*, famous in the last *Florentine Counsell*.

*Theatrum convers. gentium author. frat. Arnol. Merman. pag. 42. Chryt. de statu. Eccles. pag. 159. Idem ibidem.*

Of *Thessalonica*, *Silvanus* was the first Bishop, placed there also by St. *Paul*; I heare that *Athanasius* is now *Metropolitan* thereof; and I read ten Bishopricks to be under that See.

In *Corinth*, *Silas* was also placed by St. *Paul*: The *Metropolitane* of *Corinth* hath foure Bishops under him.

*Idem. pag. 44. & 45.*

Of *Cæsarea*, *Apollo* was the first Bishop? *Basil* and *Nazianzen* were also Bishops there.

Of *Sardis*, *Clemens*, the first *Fruites of Achaia*, or *Convert of the Gentiles*.

Of *Nicomedia*, *Procorus* the Deacon.

In *Nice*, St. *Andrew placed Calistus*.

In *Iconium*, *Tertius* was first.

In *Smyrna*, *Polycarpus*.

In *Thebes*, *Rufus*.

In *Philipi*, *Hermas*.

And so I might name some others: But to shew the greatnesse of some of these Churches, I will set downe a Catalogue of some of their *Metropolites*.

Of

# OF THE METROPLIES and Arch-bishoprickes which are, *or have beene belonging to* the Patriarch of Constantinople.

## *Metropolies.*

*Codig. Europ. pag. 113.*

1 *Cæsarea*
2 *Ephesus*
3 *Heraclea*
4 *Ancyra*
5 *Cyzicus*
6 *Sardes*
7 *Nicomedia*
8 *Nicæa*
9 *Chalcedon*
10 *Side*
11 *Sebastea*
12 *Amasea*
13 *Melitene*
14 *Tyana*
15 *Gangra*
16 *Thessalonica*
17 *Claudiapolis*
18 *Neocæsarea*
19 *Pissinus*
20 *Mira*
21 *Caria*
22 *Laodocea*
23 *Synada*
24 *Iconium*
25 *Antiochia*
26 *Sylæum*
27 *Corinthus*
28 *Athenæ*
29 *Mociſſus*
30 *Selucia*
31 *Calauria*
32 *Patræ*
33 *Trapezus*
34 *Lariſſa*
35 *Naupactus*
36 *Philipolis*
37 *Trajanopolis*
38 *Rhodus*
39 *Philippi*
40 *Adrianopolis*
41 *Hierapolis*
42 *Dyrrhachium*
43 *Smyrna*
44 *Catana*
45 *Ammorium*
46 *Camachus*
47 *Cotyæum*
48 *Sancta Severiana*
49 *Mytelene*
50 *Novæ Patræ*
51 *Euchaita*
52 *Amaſtris*
53 *Chonæ*
54 *Hydrus*
55 *Celzene*
56 *Colonia*
57 *Thebæ*
58 *Serræ*
59 *Pompieopolis*
60 *Roſia*
61 *Alaia*
62 *Anus*
63 *Tiberiopolis*
64 *Euchania*
65 *Ceraſus*
66 *Nacolia*
67 *Germanicia*
68 *Madyta*
69 *Apamea*

69 *Apamea*
70 *Basileum*
71 *Dryfira*
72 *Nazianzus*
73 *Corcyra*
74 *Abidus*
75 *Methymna*
76 *Christianopolis*
77 *Rufiana*
78 *Lacedemonia*
79 *Naxia*
80 *Attalia, &c.*

# Archiepiscopatus.

1 *Bizya*
2 *Leontopolis*
3 *Maronea*
4 *Germia*
5 *Arcadiopolis*
6 *Pareum*
7 *Miletus*
8 *Præconesus*
9 *Selymbria*
10 *Chius*
11 *Apros*
12 *Sypsela*
13 *Nica*
14 *Neapolis*
15 *Selga*
16 *Cherson*
17 *Messina*
18 *Garela*
19 *Bryfis*
20 *Dercos*
21 *Carabyzye*
22 *Lemnus*
23 *Lucas*
24 *Misthea*
25 *Cudræ*
26 *Soteriopolis*
27 *Pedachthon*
28 *Germa*
29 *Bosporus*
30 *Cotradis*
31 *Eroinæ*
32 *Carpathus*
33 *Mesembria*
34 *Gotthia*
35 *Sugdia*
36 *Phulli*
37 *Aegina*
38 *Pharsala*
39 *Metracha*

Bishop-

# Biſhoprickes which have belonged to the Church of Antioch; ſet downe by William Archbiſhop of Tyre.

Sedes 1. *Tyrus*: ſub qua ſede ſunt epiſc. XIIII.

*Porphyreon*
*Archis*
Ptolemais
*Sydon*
*Sarepta*
*Byblium*
*Botryon*
*Ortoſia*
*Arados*
*Antarados*
Paneas
*Maraclea*
*Araclia*
*Tripolis*

Sedes 2 *Tharſus*: ſub hac ſede ſunt epiſcopat. V.

*Sebaſtia*
*Mallos*
*Thina*
*Choricos*
Poderados

Sedes 3 *Ediſſa*: ſub hac ſede ſunt. epiſcopat. X.

*Virchi*
*Conſtantia*
*Capron*
*Marcopolis*
*Varnon*
*Cedmaron*
*Himeria*
*Quarquenſia*
*Tapſaron*
*Celimeos*

Sedes 4 *Apamia*: ſub qua ſede ſunt epiſcopat. VII.

*Epiphania*
*Seleuconvilla*
*Lariſſa*
*Valanea*
*Marianea*
*Rupania*
*Arethuſa*

Sedes 5 *Hierapolis*: ſub qua ſede ſunt epiſc. VIII.

*Zeuma*
*Surron*
*Varnalis*
*Neocæſaria*
Perri
*Ormion*
*Dolichi*
*Europi*

Sedes 6 *Boſtra* ſub qua ſede ſunt epiſcopat. XIX.

*Ceraſſon*
*Philadelphia*
*Adraon*
*Midanon*
*Anſtamidon*
*Belmindon*
*Zoroyma*
*Herry*
*Iceny*
*Eutemy*
*Conſtantia*
Paramboli

*Dionyſia*
*Conothaton*
*Maximopolis*
*Philippolis*
*Chriſopolis*
*Heylon*
*Lorea*

Sedes 7 *Anaverza* ſub qua ſunt epiſcopat. IX.

*Epiphania*
*Alexandris*
*Hirenopolis.*
*Cambriſopolis*
*Flavias*
*Roſſas*
*Caſtravalet*
*Egnas*
*Lyſia.*

Sedes 8 *Seleucia:* ſub hac ſede ſunt epiſcopatus. 24.

*Claudiopolis*
*Diocaſarea*
*Oropi*
*Dalyſanidos*
*Seriula*
*Celenderis*
*Anemory*
*Titopolis*
*L moſy*
*Antiochia parva*
*Nephelia*
*Riſtra*
*Selinuntis*
*Hieropy*
*Philadelphia par-*
*Hermopolis (va*
*Germanicopolis*
*Moſoda*
*Demenopolis*
*Sbydi*
*Synopolis*
*Adraſſon*
*Myim*
*Neapolis*

Sedes 9 *Damaſcus*: ſub hac ſede ſunt epiſcopatus. XI.

*Ably*
*Palimpon*
*Laodicea*
*Euria*
*Renocora*
*Hiabanda*
*Danabi*
*Carathea*
*Hardam*
*Surra*
*Quini*

Sedes 10 *Amida:* ſub hac ſede ſunt epiſcopatus. VII.

*Hynilon*
*Valentium*
*Arſamoſata*
*Sophin*
*Caytaris*
*Riphi*
*Zeuma*

Sedes 11. *Sergiopolis:* ſub hac ſede ſunt epiſ. IIII.

*Byzanonias*
*Marcopolis*
*Venethall*
*Ermenia*

Sedes 12. *Theodoſiopolis:* ſub hac ſede ſunt epiſcopatus. VII.

*Oricos*
*Mazmini*
*Mauriocaſtron*
*Agyamaria*
*Axieri*
*Taroſia*
*Palitinios*

Sedes 13 *Emiſſa:* ſub hac ſede ſunt epiſcopatus. IIII.

*Arqui*
*Oriſſon*
*Herigem*
*Oragiſon*

Metropolitani per ſe ſuſtinentes VIII.

*Piericus*
*Heliopolis*
*Laodicea*
*Samoſata*
*Cyros*

*Pompeio-*

*Pompeiopolis*
*Mopsphestia*
*Adama*
Archiepiscopi.
XIII.
*Verea*
*Calquis*
*Seleucia*
*Piperia*
*Anasar*
*Phon*
*Paltos*
*Germanicia*
*Salamias*
*Varcosos*
*Fassos*
*Ananagarthon*

# The Bishopricks which have belonged to the Church of *Hierusalem.*

Sedes 1. *Cæsarea maritima:* sub hac sede sunt episcopat. XX.

*Dora*
*Antipatrida*
*Iamnias*
*Nicopolis*
*Onus*
*Sorutis*
*Raphias*
*Regium Apatos*
*Regium Hierico*
*Regium Livas*
*Regium Gadaron*
*Azolus*
*Hiaralias*
*Azotus*
*Hippon*
*Estomason*
*Triconias*
*Taxus*
*Saltum*
*Constantinianum*

Sedes 2. *Scythio polis:* sub hac sede sunt episcopatus. IX.

*Capitoliados*
*Miru*
*Gadaron*
*Pelon*
*Philippus*
*Terraconias*
*Clima*
*Gallanis*
*Comanas*

Sedes 3. *Rubba*
*Moabitis:* sub hac sede sunt episco. XII.
*Augustopolis*
*Arnidilla*
*Carah*
*Hierapolis*
*Memsidos*
*Eluris*
*Zora*
*Virossam*
*Pentacomia*
*Mamapson*
*Mitrotomias*
*Saltum Hieratico*

Sedes 4. *Becerra*
*Arabiæ:* sub hac sede sunt episcopat. XXXV.
*Adrasson*
*Dias.*

*Tyrij histor. belli sacri lib. 14. ca. 12*

| | | |
|---|---|---|
| *Dias* | *Comis* | *Lennas* |
| *Medavon* | *Mahederon* | *Diocletianopolis* |
| *Hieraſſon* | *Comocoreatos* | *Bergrobin* |
| *Nein* | *Comis Copion* | *Neapolis* |
| *Philadelphia* | *Comis Iulianos* | *Sebaſtea* |
| *Hierapolis* | *Comis Pygmarethe* | *Hiericuntos* |
| *Eſuos* | *Comis Petius* | *Tiberiadis* |
| *Neapolis* | *Comis Anathon* | *Diocæſarea* |
| *Phenuſtus* | *Comis Neotis* | *Legionum* |
| *Philopopolis* | *Clima Anotalis* | *Capitolina* |
| *Dionyſius* | *quæ Viſinon.* | *Mauronenſis* |
| *Conſtantianis* | *Comis Anochis* | *Gedera* |
| *Pentacomias* | *Comis Traliconos* | *Nazareth* |
| *Tricomias* | *Comis Nephdomos* | *Thabor* |
| *Conafados* | | *Caraca vel Petra* |
| *Saltu Vocaneos* | Suffraganeæ. | *Hadroga* |
| *Hexacomias* | | *Aphra* |
| *Euacomias* | *Lidda* | *Helem* |
| *Comagannas* | *Ioppe* | *Faran* |
| *Comogeros* | *Aſcalon* | *Helenopolis* |
| *Comoſtanis* | *Gaza* | *Mons Syna.* |

*Hakluyt Nabig. pag. 59.*

This *William* before named was an *Engliſhman*, and firſt Prior of the Canons Regular in the Church of the *Sepulcher* in *Hieruſalem*, and after that the City was taken by the *Chriſtians*, the Patriarch of *Hieruſalem* made this *William* Archbiſhop of *Tyre*.

The

# The Bishoprickes which have beene in *Africa*, Alphabetically set downe by *Miræus* in his *Notitia Episcopatuum*. Page 94.

*Abbezensis Episcopus*
*Abiddensis*
*Abbiritensis*
*Abbermsius*
*Abbissensis*
*Abitinensis*
*Abbrensis*
*Abziritensis*
*A casis Favensibus*
*A casis Silvanæ*
*Acemerinianus*
*Acenensis*
*Adequizirensis*
*Adrumetinus*
*Advocatensis*
*Aggeritensis*
*Aguensis*
*Agnensis*
*Ajurensis*
*Altiburitensis*
*Amburensis*
*Ammoderensis*
*Amphorensis*
*Ancusensis*
*Anguiensis*
*Apissanensis*
*Aptucensis*
*Aptugnitensis*
*Aquæ Albensis*
*Aqua-Nonensis*
*Aqnensis Regiorum sive Aquisregiensis*
*Arenensis*
*Asenemsatensis*
*Assabensis*
*Assuritensis*
*Aturburnitensis*
*Avicoaterienses*
*Avinicensis*
*Avincensis*
*Auvidarcensis*
*Ausugradensis*
*Auzagerensis*
*Azugensis*
*Badiensis*
*Bagvaiensis*
*Bajesitensis*
*Bahannensis*
*Bamaccorensis*
*Bartinizienses*
*Bauzarensis*
*Bazaridida censis*
*Bazaritanus*
*Bazienus*
*Bazitensis*
*Betagbarensis*
*Bennefensis*
*Bucennensis*
*Bicensis*
*Bizaciensis*
*Bladiensis*
*Bonustensis*
*Bosutensis*
*Botrianensis*
*Boucarensis*
*Bucaborensis*
*Buccomensis*
*Bullensis*
*Burensis*
*Buritanus*
*Burugiatensis*
*Cæsariensis*
*Calemensis*
*Calanensis*
*Canianensis*
*Caniopitaneorum*
*Capsensis*
*Carcabianensis*
*Carianensis*
*Carpitensis*
*Carthaginiensis*
*Cacensis Mediana*
*Casensis Nigrensis*
*Castellanus*
*Catagnensis*
*Catharensis*
*Cathauguritens s*

Caviopipavorensis
Cebarsussensis
Cediensis
Celerinensis
Cellensis
Cenculianensis
Cenensis
Cenestensis
Centenariensis
Centurionensis
Centuriensis
Ceramuensis
Cerramusensis
Cessitensis
Cilibiensis
Cillitensis
Cincaritensis
Cliensis
Clypiensis
Constantinensis
Creperulensis
Cresmiensis
Cubdensis
Cufrutensis
Cuiculitensis
Cullitensis
Culusitensis
Dianensis
Dionysianensis
Druensis
Drusilianensis
Drusitensis
Dusensis
Dydritensis
Edistianensis
Eguilguilitensis
Eguizetensis
Eptiminensis
Ermianensis
Euerensis
Felicianiatensis
Feraditensis
Ficensis
Fissanensis
Flumen-Piscensis
Furvitensis
Gaguaritensis
Garbensis
Gartanensis
Gazabianensis
Gegitensis
Gemellensis
Germanensis
Gineſittensis
Girbitensis
Gisipensis
Gittensis
Giviritensis
Gobbensis
Gratianopolitanus
Guirensis
Guazabentensis
Gypsurienſis
Habensis
Hermianensis
Hierpinianensis
Hiltensis
Hippensis
Hipponensis
Hirenensis
Icositensis
Iadessensis
Idicrensis
Idicrisensis
Idurensis
Imuntensis
Insitensis
Inucensis
Iubaltianensis
Iucundianensis
Iziarianensis
Labdensis
Lacudulcensis
Lamasbensis
Lamasuensis
Lambiensis
Lambiritensis
Lamiggigensis
Lampuensis
Lamsortensis
Lamzellensis
Larrensis
Laritensis
Legensis
Lelalitensis
Leptitensis
Lettimiensis
Libertinensis
Lubertimensis
Lucimagnensis
Macanianensis
Macomadiensis
Macomarensis
Macrensis
Macrianensis
Mactaritensis
Madaurensis
Margarmelitensis
Magnensis
Magomazensis
Malianensis

Malianensis
Mamillensis
Manazenensis
Mandasunutensis
Marazenensis
Marcellianensis
Masculitensis
Masdianensis
Mataritanensis
Mazacensis
Mazulitanensis
Medefessitensis
Medianensis
Melzitensis
Memblositensis
Membressitensis
Merferaritensis
Mesarfeltensis
Metenensis
Metensis
Midicensis
Midiliensis
Migerpensis
Milensis
Milevitanus
Moptensis
Mullitensis
Munavilitensis
Mustitensis
Mutigennensis
Muznensis
Muzucensis
Naraggaritensis
Nerensis
Nasaitensis
Nationensis
Neapolitensis
Nebbitensis
Neglapolitanus
Nigizubitensis
Nomapetrensis
Nonasinuensis
Novasumensis
Novensis
Numidiensis
Nurconensis
Obbensis
Oensis
Olivensis
Omzensis
Oriensis
Pauzerensis
Perdicensis
Pisitensis
Presidiensis
Pudentianensis
Puppitensis
Putiensis
Putinensis
Refalensis
Regensis
Ressianensis
Rotariensis
Rusipitensis
Rusticianensis
Rusubiccariensis
Rusuccadensis
Rusuccuritanus
Rusucensis
Sapensis
Satafensis
Satatensis
Scillitensis
Segiomitensis
Seluciamensis
Serrensis
Serteitensis
Siccensis
Sicceſſiensis
Sicilibensis
Sifaitensis
Signitensis
Sililitensis
Sillitensis
Simidiccensis
Simittensis
Simmaritensis
Simungitensis
Sinitensis
Sinnipsensis
Sitensis
Sitifensis
Sitipensis
Solencianensis
Suboabburitensis
Subratensis
Sucardensis
Suf-saritensis
Sufetelensis
Sufetensis
Sululitensis
Tabaicariensis
Tabanensis
Tabazagensis
Taborensis
Tabracensis
Tabudensis
Tabudesensis
Tacapitensis
Tacarateſtensis

Tagannitenſis
Tagaratenſis
Tagarcyenſis
Tagorenſis
Talenſis
Tamagriſtenſis
Tamallenſis
Tamballenſis
Tamiggigenſis
Tanudaienſis
Tanuſſenſis
Tamogadenſis
Taſſaltenſis
Tebeſtinus
Tegulatenſis
Telenſis
Teleptenſis
Temomanenſis
Tenitenſis
Teſaniamenſis
Teodalenſis
Tibaritenſis
Tibilitenſis
Tibizabulenſis
Ticenſis
Tigillanenſis
Tigillabenſis
Tigiſitenſis
Tigimmenſis
Tignalenſis
Tignenſis
Tignicenſis
Tigualenſis
Tunicitenſis
Tiniſtenſis
Teſeditenſis
Tiſilitenſis
Tivicitenſis
Traprurenſis
Tricenſis
Trigiſitenſis
Triſipenſis
Trophimianenſis
Trubaſcanienſis
Tubienſis
Tubinienſis
Tubalbacenſis
Tuburbitanus
Tuburbitaronenſis
Tuburlicenſis
Tubuſubtenſis
Tuccenſis
Tuggenſis
Tullitenſis
Tumidenſis
Tuneyenſis
Tunſudenſis
Tunugabenſis
Turenſis
Turreblanſienſis
Turretamallumē-
Turris alba (ſis
Turubitenſis
Turudenſis
Turuzitenſis
Tuſdritenſis
Tuſuritenſis
Tuzummenſis
Tzelenſis
Vagalitenſis
Vagealenſis
Vagenſis
Vaienſis
Valletenſis
Vamaccorenſis
Vanarionenſis
Vatarbenſis
Vazaritanenſis
Vcimaius
Vculenſis
Venſanenſis
Verronenſis
Veſceritenſis
Vicenſis
Villagarenſis
Viltenſis
Vindenſis
Virenſis
Viſitenſis
Vivenſis
Vndeſitenſis
Volitenſis
Voſitenſis
Vrugitenſis
Vſilenſis
Vticenſis
Vtimarenſis
Vtinenſis
Vtinicenſis
Vtinunenſis
Vtunnenſis
Vzalenſis
Vzittarenſis
Vuaggienſis
Vuazenſis
Zamenſis
Zaraitenſis
Zaritorenſis
Zattarenſis
Zellenſis
Zenitenſis

Zertenſis

| | | |
|---|---|---|
| *Zertensis* | *Zipparitanus.* | *Zummensis* |
| *Zicensis* | *Zugabbaritensis* | |

# The Bishops of *Rome.*

*Ex Synops. Freig. pag. 69.*

| | | |
|---|---|---|
| *Linus* | *Stephanus* | *Leo* |
| *Anacletus* | *Sixtus* | *Hilarius* |
| *Clemens* | *Dionysius* | *Simplicius* |
| *Euaristus* | *Fœlix* | *Fœlix* |
| *Alexander* | *Eutychianus* | *Gelasius* |
| *Sixtus* | *Caius* | *Anastasius* |
| *Telesphorus* | *Marcellinus* | *Symmachus* |
| *Higinus* | *Marcellus* | *Hormisda* |
| *Pius* | *Meltiades* | *Ioannes* 1. |
| *Anicetus* | *Sylvester* | *Fœlix* 2. |
| *Soter* | *Marcus* | *Bonifacius* 2. |
| *Eleutherius* | *Iulius* | *Ioannes* 2. |
| *Victor* | *Liberius* | *Agapetus* |
| *Zepherinus* | *Damasus* | *Liberius* |
| *Calistus* | *Vrsinus seu Siricius* | *Vigilius* |
| *Vrbanus* | *Anastasius* | *Pelagius* |
| *Pontianus* | *Innocentius* | *Ioannes* 3. |
| *Antherus* | *Zosimus* | *Benedictus* |
| *Fabianus* | *Bonifacius* | *Pelagius* 2. |
| *Cornelius* | *Celestinus* | *Gregorius M.* |
| *Lucius* | *Sixtus* | *Sabinianus* |

## The pretended Succession of the *Bishops of Rome following.*

FOr the Succession of the latter Bishops of *Rome*, of which *Boniface* the third was the first: they succeeded the former Bishops, many of them onely in name and place, but not in Title, Jurisdiction, holinesse of life, nor faith, as is hereafter shewed, and so not worthy to be named, or ranked amongst them.

1. Generally for the Title, the former Bishops of *Rome* were most of them men of great humility, their glory was to bee members of the holy Catholick Church, of which Christ Jesus was the alone head: But these latter Bishops have presumed to take upon them, the Title due onely to Christ, *viz.* to bee heads of the universall Church of God, and Husbands of Christs Spouse, the Church.

2. For their Jurisdiction, The former Bishops were subiect to higher powers, even to cruell *Nero*, and other persecuting Emperours. 25 of them were Martyrs; but these latter by degrees have got Jurisdiction, not onely Spirituall, but also Temporall, above Princes, and the Emperours themselves.

3. For

3. For life, the former of them were most of them holy men; these latter, most of them most wicked and vitious.

4. For doctrine, for the former (their Faith was heard of in all the world: these latter are fallen from the truth, in many maine points, as afterwards followeth.

First, for Title, Pope *Pelagius* the second, in his dayes perceiving that *Maurice* the Emperour went about to make and establish an universall Bishop, very much opposed it, and decreed, that no Bishop, no, not the Bishop of *Rome* himselfe, ought to be called the universall Bishop. And Pope *Gregory* his Successor writeth, that none of his Predecessors ever consented to use so prophane a name, as before.. *Title.* *Pelag. distinct. 99* *Greg. lib. Ep. 32. 36.*

Also the said *Gregory* writeth to the *Bishop* of *Constantinople*, who was willing to take that Title upon him: *What wilt thou answer to Christ the Head of the universall Church, that thus goest about by the name of Universall Bishop, to make all his members subiect to thee? Whom doest thou imitate in so perverse a name, but Lucifer, that would have beene singular, and alone above all his fellow Angels?* But whereas some may obiect, that *Gregory* condemned the Title as unlawful to be used by the Bishop of *Constantinople*, but that it was the Bishop of *Romes* lawfull Title, the said *Gregory* writeth, *Oh my Gracious Lord, I doe not quarrell for mine owne right: I speake it boldly, whosoever shall* *Tu quid Christo universalis Ecclesiæ capiti in extremi Judicij dicturus es examine? qui cuncta eius membra tibimet conaris universalis appellatione supponere? Quis rogo in hoc tam perverso vocabulo, &c. Lib. 4. Ep. 38.*

*Nunquid ego hac in re piissime Domine propriam defendo? nunquid speciale iniuriam vindico? lib. 6. Ep. 30.*

*ſhall call himſelfe Univerſall Biſhop, or deſire ſo to be called in the pride of his heart, is the forerunner of Antichriſt:* And *Gregory* ſetteth downe the miſchiefe thence accrewing, *viz. The Univerſall Church (ſaith he) muſt needs goe to ruine, whenſoever hee that that is the Univerſall Biſhop, ſhall chance to fall.* Sabinianus ſucceeded *Gregory*, and after him *Boniface* the third, who obtayned of *Phocas* as afterwards is ſet downe, that the Biſhop of *Rome* ſhould be called the Head of the Church, ſince which time the Pope hath beene called the Prince of Prieſts, and ſupreame Head of the Vniverſall Church, Titles due to Chriſt himſelfe the great Biſhop of our ſoules.

*Univerſa Eccleſia corruit, quãdo is qui univerſalis appellatur, cadit.* Greg. *lib.* 4. *Epiſt.* 32.

*Juriſdiction.*

Secondly, for Iuriſdiction the Pope claimeth both Spirituall, and Temporall, not onely over all *Biſhops*, and the Church of God, but above all Kings and Emperours, cauſing ſome of them to lie under his feet, ſome to hold his ſtirrop, Kings to lead his horſe by the bridle, ſome to kiſſe his feete, placing and diſplacing Emperours, Kings, Dukes, whom, and when he liſt, taking upon him, to tranſlate the Empire at his pleaſure, firſt from *Greece* to *France*, from *France* to *Germany*, preferring and depoſing whom he pleaſed.

3. For the life and converſation of ſome of them, *Baronius* reporteth, that *Boniface* the ſeaventh was a very villaine, a Church-robber, a ſavage theefe, the cruell murtherer of two Popes,

*Baron. Annal.* 985.

Popes, and invader of *Peters* chaire; *John* the thirteenth, was accused in a Synod for Murther, Adulteries, Incests, Periuries, and vices of all sorts, &c. What was the face of the Roman Church, (saith *Baronius*) and how most filthy did it appeare, when the most impudent and base queanes bare all the sway at *Rome*, changed Sees, and gave Bishoprickes at their pleasure, and (which is most abhominable, and not to bee named) placed their Paramours into St. *Peters* Chaire.

*Sigon. reg. Ital. lib. 7. 9 63.*

*Baron. Ann. anno. 912*

Their owne *Genebrard*, confesseth that there were fifty of those Popes irregular, disordered, and Apostaticall.

*Quod per annos 150. pontifices circiter 50. a Ioanne scilicet. 8. ad leonem. 9. a virtute maiorum prorsus defecerint.* Genebrard. *Chron. lib. 4. pag. 553*

Fourthly, for their Doctrine, some of it is contrary to the Word of God, pernicious to mens consciences, and iniurious to Christ himselfe, *viz.*

1 Whereas Christ hath commanded us to read the holy Scriptures; and the *Holy Ghost blesseth them that delight therein.*

Coloss. 3. 16
Iohn 5. 39
Psal. 1.

The now Church of *Rome* forbiddeth the reading thereof to the Laity in the vulgar tongue, without speciall licence.

2 Whereas Christ hath taught us to pray to God; (and St. *Paul (to call on him in whom wee beleeve.*

Rom. 10, 14.

They invocate Saints, in whom they doe not beleeve, and call on some, whom they are ignorant of, whether they be in Heaven or Hell.

Matth. 26. 26

3 Whereas Christ hath commanded us to receive the Sacrament of the Lords Supper in both kindes, in his holy institution (as it is set downe in the holy scripture.)

They now sacrilegiously forbid the people under a Curse, the *Symboll* of Christs precious blood.

Heb. 13. 4
1 Cor. 10. 9

4 Wheras holy Scriptures testifie, *that marriage is honourable unto all men, and the bed undefiled;* and also *that Enoch walked with God, and begat sons and daughters:* And againe, *that Enoch walked with God, Gen. 5.*

*Gravius peccare sacerdotem si uxorem ducat, quam si domi concubinam foveat. Coster enchyrid. cap 17. prop. 9.*

They now teach Doctrines of Devils, forbidding Marriage to Priests; and that it is better for a Priest to have a concubine then to marry. Doe these priests, thinke you, walke with God? and whereas they make marriage a Sacrament conferring grace, they deprive their Clergy of this grace.

1 Cor. 14.

5 whereas Saint *Paul* teacheth us to pray in spirit and understanding.

They teach men to pray in an unknowne Tongue without understanding.

6 Whereas the worship of Images is flatly forbidden by God in his morall Law, under Gods curse; *Confounded be all they that serve graven Images.*

They now command due worship, and veneration to be given to Images, under the Popes curse.

7 Whereas

7 Whereas God curseth all them that adde or diminish to his holy word. Rev. 22. 18. 19.

They have made many new Articles of Faith, contrary to Gods holy word; & curse them that observe them not.

8 Whereas holy Scripture teacheth us to relie onely on the merits of Christ, which *Bellarmine* confesseth to be the safest way. Psal. 2. 12. *Blessed are all they that trust in him.*

They ioyne their owne merits with Christs merits. *Bell. de iustif. 5o l. cap. 7.*

9 Whereas we are to build our Faith on the Scriptures which cannot erre. *Regula credendi certissima & tutissima Bell. de verbo Dei. lib. 1. cap. 1.*

They on the Pope and his Church, which doe erre.

10 And whereas St. *Paul* telleth the *Roman* Church that they are not the roote, but a branch grafted into the Tree; and bids them take heede of Pride.

Yet now the Church of *Rome* will not acknowledge her selfe to be onely a branch or member of Christs Church; but will bee the Roote or Head of the holy Catholicke Church, and teach that no man can be saved unlesse he be a member of that Church.

Thus you see how the latter Popes of *Rome* differ from the former Bishops in Title, in Iurisdiction, in holinesse of Life and Doctrine: so not worthy to be numbred amongst them, or to be accounted their Successors.

# TO THE SUCCESSION

of Bishops, I have added the succession of the Emperours of *Constantinople*, who have many of them opposed the Popes greatnesse, and Doctrines, and also the Emperours of *Ethiopia*, who have never beene subject to the Pope, as farre as I can read, *viz.*

## The Emperours of *Constantinople*, before the division.

| | | |
|---|---|---|
| *Constantinus* | *Zeno* | *Iustinianus* |
| *Constans* | *Anastatius Dicorus* | *Leontius* |
| *Constantius* | *Iustinus* | *Absimarus* |
| *Iulianus Apostata* | *Iustinianus* | *Philippus Bardanes* |
| *Iovinianus* | *Fl. val. Iustinus* | *Artemius seu Anastatius* |
| *Valentinianus* | *Tib. Constantinus* | *Theodosius* |
| *Gratianus* | *Mauritius Cappadox* | *Leo 3 Isauricus* |
| *Theodosius Arcadius & Honorius* | *Phocas* | *Constantinus Copronymus* |
| *Theodosius 2* | *Heraclius* | *Leo 4* |
| *Martianus* | *Constantinus* | *Irene* |
| *Leo* | *Constans natus* | |
| | *Constantinus Pogonatus* | |

## Emperours since the Division.

| | | |
|---|---|---|
| *Nicephorus Michael Curopalates* | *Leo Arminus* | *Theophilus* |
| | *Michael Balbus* | *Michael* |
| | | *Basilius* |

Basilius Macedo
Leo Philosophus
Alexander
Constantinus
Romanus
Nicephorus Phocas
Ioan Cimisces
Basilius Porphyrogenitus
Constantinus
Romanus Argyrus
Michael Paphlago
Mich. Calaphates
Zoe
Constantinus Monomachus
Theodora (ticus
Michael Stratio-
Isacius Comnenus
Constantius Ducas
Romanus Diogenes
Mich. Parapinacius
Niceph. Botoniates
Alexius Comnenus
Caloioanes
Manuel comnenus-
Tryphon
Alexius Comnenus
Andronicus Comnenus
Isacius Angelus
Alexius Angelus
Alexius Iunior
Balduinus Comes
Flandriæ
Henricus
Petrus Altisiodorensis
Robertus
Balduinus
Mich. Palæologus
Andronicus Palæologus
Andronicus Iunior
Ioannes Palæologus & Ioannes Cantacuzenus
Emanuel Palæologus
Ioannes Palæologus
Constantinus Palæologus

## Emperours of *Ethiopia.*

Baazena
Lacasa seu Candace cuius Eunuchus a Philippo fuit baptizatus
Baazena
Mesve
Sectua
Agdula
Agba
Mali
Akle
Didima
Autetes
Alda
Zeahim de Rama
Gafeles
Beseseoch
Azgua
Agua
Hherch
Besane
Guachena
Hadas
Saghell
Affe
Asgebba
Asgueba
Samra
Alba
Stendhen
Zacham
San Igaam
Alamida
Achinna
Abraham & Azba fratres, deinde solus Abraham
Asfa
Asba

Asba
Albamedon
Abra
Sahell
Ghebez
Sekul
Azba
Abrã & Adakana.
Zaham
Amida
Sahan
Azba
Zahan
Gabed
Iacob & David
Arma (frat.
Zittahana
Iacob
Conſtantinus
Beth Eſrael
Gabra Maſchall
Nalek
Bazen
Benſaghed
Bahar Saghen
Gherma Aapher
Saliuba
Callula Sion
Sargue
Zarai
Eagaharnai
Gianſcheda
Zeonechia
Malgeret

Sepharad
Agdai
Abraham
Asbaha
Asfa
Afra
Amſi
Ahan
Arcada
Aladana
Alameda
Tabena
Caleb
Gabra Maſchel
Conſtantinus
Beza
Agher
Asfa
Arma
Gianasfa
Gianaſcheda
Freſſennai
Adazahaz
Aizar
Delnahadan
Madai & Sahada regina
Ambazandin
Gemoasfare
Girgas
Degva Mikael
Bedegaz
Arma Cullandin
Sbinahannai

Tredda
Gabez regina
Gabez fil. Tredda
Gabez Nep. Tred-
St. Zalibala (da
St. Zimra
Naakmolah
Icum Nuam
Lach
Iacba Hazcon
Baazarda
Ezbrahad
Cadem Saghed
Vdim Raah
Amdezeon
Sepharab
Vdma Asfan
David
Theodorus
Iſaack
Andreas
Hezbinaam
Zarach
Bethemariam
Schender
Amdezeon
Nahud
Helena (vid
Lebnadenghel Da-
cum matre Helena
Aſnaſgahet Cau-
Adamaſtus (dius

# By what meanes the Papall Monarchy hath beene raiſed, and how it hath beene, *and is upheld.*

## Chap. VI.

THere was a Time when the Biſhops of *Rome* were generally holy men, painefully labouring in the Lords Harveſt, many of them ſuffering Martyrdome: And then they acknowledged our Lord Ieſus Chriſt to bee the onely Head of his Church. 1. *Of the primitive eſtate of the Biſhops of Rome.*

Pope *Pius* the ſecond teſtifieth, that before the *Nicen* Councell, the Biſhops of *Rome* had ſmall or no reſpect: *That* Councell divided the Regiment of the Church into foure Patriarchall Sees; *Rome*, *Alexandria*, *Antioch*, and *Hieruſalem*. *Æneas Silvius in Epiſtola 301, Ante Nicenum Concilium ſibi quiſque vivebat, & ad Romanam Eccleſiam parvus habebatur Reſpectus.*

They had all equall Authority given them in their owne Provinces, as appeareth by eight Councells, cited at large by Doctor *Willet*.

Afterward there was a certaine Priority, not of Iuriſdiction, but of Order granted unto the Patriarch of *Rome*; as to have the *Synopſis pag.* 148 *Can.* 28. *quia urbs illa imperaret.*

firſt

first place, to sit first; To give sentence first, for that *Rome* was then the Imperiall City: This reason is yeelded in the *Calcedon* Councel. And this was the estate of the Church of *Rome* for the first 600 yeeres, which is the time wherein Bishop *Jewell* challengeth the *Romanists* to shew any Orthodox, Father, Councell, or Doctor, that taught then as the present Church of *Rome* doth now: Of this period the first 300 yeeres were the very flower of the *Primitive Church*, because in those dayes the truth of the *Gospell* was infallibly taught by Christ and his Apostles, and also by others, of whom some of them lived to see, heare, and converse with the holy Apostles and Disciples of Christ. And in that time these Popish Tenets following were unknowne, as one writeth, *Their Papall Indulgences were then unhatched, their Purgatory fire was then unkindled to make their kitchins smoake as now: Their Masse was then unmoulded: Transubstantiation unbaked: the Treasury of Merits was unminted: the Popes transcendent power was uncreated: Ecclesiastiques were unexempted, and deposing of Kings was then undreamed of: The Lay-people were not then cosened of the cup: Communion under one kinde was not then in kinde: It was not then knowne that Liturgies and Prayers were publickly made in an unknowne tongue: They did not then worship or adore any wooden or breaden God: They worshipped that which they knew, and that in spirit and truth.*

*Protest. Evidence.*

This

*This was the Primative state of the* Roman *Church, but afterwards (I read) that Church-men began to loath the humility of Christ, the patient suffering of Martyrdome, the riches of Faith, and other spirituall treasures, which were the glorious ornaments of the Primitive Church: And hereunto they preferred the Riches and Honours of this World. In stead of being members of the Church of God, the* Roman *Bishops would be heads thereof; and for the Crowne of Martyrdome wherewith many of the Bishops of* Rome *were crowned, they weare a Triple Crowne, and their Pastorall staves quarrelled with the Imperiall and Regall Scepters, and brought them into subiection.* As *Boniface* the third obtained with much contention of *Phocas*, who murthered his Master *Maurice* the Emperor, the Title of Vniversall Bishop, and that the Church of *Rome* should be head of all Churches.

How they got pbove their fellow-Bishops.

2 Popes Title. *Egit is ab initio administrationis, cum Phoca, ut Romana Ecclesia esset omnium aliarum caput, nec sine multa contentione Apostolicæ sedi datum.* Sabel. *Ennead. 8. lib. 6. pag. 396.*

This *Phocas* murthered also the Empresse with her children, and being displeased with *Cyriacus* Patriarch of *Constantinople*, (who would not allow of his cruell Murthers) gave the Title which he claimed, to *Boniface* Bishop of *Rome*.

*This murtherer tyrannizing over the Nobility: some of them with* Photinus *(whose wife he had ravished) tooke him, and cut off his head, feete, and privities, giving his body to the souldiers, who burnt it.*

For this read *Mounsr. Plessis* his History of the Papacy, who proveth it by many Testimonies.

*Platina* reports, that since this time the *Popes* have in all their Mandats used these words: *In vita Bonifacij.*

*Plat. in vita Bon. 3.*

*Volumus* and *Jubemus*, we will and command.

*Baronius.*

*Also Pope* Adrian *the second, flattering another Traytor,* viz. Basilius, *who had murthered* Michael *the Emperour, the said* Basilius *deposed* Photius, *Patriarch of* Constantinople, *who had debar'd him from the Communion, for his murthers; and advanced the Bishop of* Rome, *suffering none to enter the Councell then called, that did not subscribe to the Popes Supremacy: This* Basilius *also came to an untimely death, being killed by a Stagge: and thus was the* Supremacy *founded.*

*Sabell. Ennead. 8. lib. 7. pag. 415.*

Donnus *the first, subiected the Church of* Ravenna *to the Papacy, by the helpe of* Theodore *the Arch-bishop. After whose death* Felix *Archbishop his Successor, going about to shake off the* Roman *yoake, had his eyes put out with a hot Iron, and was banished into* Pontus

Stephanus 9. *Ecclesiam Mediolanensem quæ à temporibus Apostolorum libera fuit, sub obedientiam Romani Pontificis redegit. Zeged. specul. Pontif. pag. 15.*

How the Pope got above Emperors.

Stephen *the ninth subdued the Church of* Millan *to the Papacy, which had beene free from the* Apostles time.

*The Pope having exalted himselfe above his fellow Bishops, it grieved him to be subiect to Kings or Emperours, and to subdue them, hee distracted both* Church *and* State *in the point of Image-worship, which caused much blood-shed in* Christendome. *The Emperours,* Leo, Isaurus, Constantine, Nicephorus, Stauratius, Leo Armenus, Michael Balbus, Theophilus, *and other their Successors opposing them in the East. And on the other side,* Gregory *the second and third,* Paul *the first,* Stephen

phen 4, Adrian 1, *and other Popes ſtifly upholding them in the Weſt.*

And for this cauſe the Popes ſtirred up the ſubiects againſt the Emperours, abſolving them of their Oathes, and excommunicating the Emperours, and divided the Empire, and thus it being weakned by degrees, they brought alſo the Emperours in ſubiection to them.

Gregory *the third did excommunicate his Lord and Emperour* Leo *the third: who was deſirous to aboliſh the worſhip of Images, (then creeping into the Church) and cauſed them to be defaced.*

*Alſo the ſaid Pope forbad the* Italians *to pay the ſaid* Leo *tribute, or to obey him: Vpon this Sentence and inhibition of Popes, part of* Italy *rebelled againſt their Emperour, and laid violent hand upon his Deputies and Lieutenants, of whom they ſlew two, and put out the eyes of a third: by reaſon of which uprore and tumults enſuing, part of the Country that rebelled, was conquered by the King of* Lombardy *and* Rome: *and the Dominions of the* Roman *Dukedome, fell unto the Pope: So the Pope, who till that time had beene a Biſhop onely, became by ſuch meanes a temporall Prince.*

*Sigon. de reg. Ital. lib. 3. ne ei tributum darent, aut alia ratione obedirent, indixit.*

Pope Zachary the firſt abſolved *Pipin*, and the *French* from their Oathes to *Chilperich* King of *France*; who being put into a Monaſtery, *Pipin* was made King in his ſtead: for reward hereof the *Exarchat* of *Ravenna*, and other lands are given to the Papacy; which lands are now

*Zacharias Papa ex authoritate ſancti Petri Apoſtoli mandat populo Francorum ut Pipinus, qui poteſtate regia utebatur, etiam nominis dignitate frueretur. Ita Hildericus ultimus Merovingecrum qui Francis imperabat depoſitus eſt, & in Monaſterium miſſus eſt. Marian. Scot. hiſtoria. lib. 3.*

called Saint *Peters* Patrimony: and by this meanes also the Popes Temporalities are increased.

*Zeg. spec. Pont. pag. 15.*

*Nicholas* the second giveth *Apulia*, *Calabria*, and *Sicilia* to the *Normans*, conditionally, that when they should conquer those Regions, and take them from the *Greekes*, they should hold them of the Papacy, and pay an Annual tribute for them.

*Gregor. 7. primus imperium Pontificum cõdidit, quod successores invito mundo, invitis Imperatoribus adeò duxere, ut inferos, superos in servitutem redegerint, &c. Avent. lib. 5.*

Gregory *the seventh before called* Hildebrand *founded the Pontificall Empire, which his Successors have enioyed to this day in despight of the world, and of the Emperors.*

For although since the time of *Charles* the great, the Popes have often opposed the Emperors: Yet it was not the will of Almighty God to suffer them totally to cast off the yoke of obedience, by holy Writ invested upon Princes, untill the time of this *Gregory*: who contrary to the custome of his Predecessors, usurped the Papacy without any consent of the Emperor at all. And he also decreed, that *Hee had not onely power in Heaven to binde, and to loose, but also that he had plenitude of Jurisdiction in Earth, to take away, and to give Empires and Kingdomes, and Principalities, &c. Henry* the fourth being then Emperor, although infinitely perplexed with the Warre of *Saxony*, yet to suppresse this novell pertinacy of this Pope, calleth a Councell at *Wormes*, in which a Decree was made: *That*

*Formula Decreti extat. C. si quis deincep.*

*sithence*

*ſithence* Hildebrand, *a fugitive Monke, firſt of all other, incroached upon the Papacy, without the good liking and privity of the Emperor, conſtituted of God to be his Soveraigne Lord, and that contrary to the cuſtome of his predeceſſors, contrary to Law, and contrary to his oath of Inſtalment, &c. ipſo facto* he was depoſed: *Hildebrand* receiving this ſentence, excommunicateth the Emperor: Him he proſcribeth, depriveth of all Kingly authority, deſpoileth of his Kingdomes, and abſolveth his Subiects from their Oathes of obedience: Some of the Princes of *Germany* taking notice of this Curſe, and threatning a revolt: This great Emperor being a man neither unlearned, nor a coward for he had fought above 60. battels) was compelled to waite barefooted, clad in canvas, with his *Empreſſe* and his ſon, 3 daies at the *Popes* gate for Abſolution: to whom alſo, in token of obedience, he reſigned his *Imperiall ornaments*. The Pope fearing that the Emperors great ſtomacke would not digeſt this indignity, for all his abſolution given, goeth about to depoſe him; and ſendeth an *Imperiall Crowne* to *Rodulph* Duke of *Swevia*, the Emperors brother in law: who although he was his Leige-man, and had received many benefits from him, yet ſeduced by the *Pope*, he taketh upon him the title of *Emperor*, and invadeth the lands of his *Soveraigne*: The *Pope*, to helpe, renewеth his *excõmunications*, and ſends forth *his Mandats* full fluſt with fury.

*Platina in vita Gregor. 7.*

*Vſpergen. Cronic. pag. 170*

*Vspergensis Chrō. folio 172. Fertur in extremis positus & abscissam dextram intuitus ad Episcopos, qui fortè aderāt, graviter suspirans dixisse, Ecce hac est manus qua Domino meo Henrico fidem sacramento firmavi, &c.*

*Henry*, after many bickerings, in a battaile overthroweth *Rodulph*, who being deadly wounded, and having lost his right hand, saith to his Bishops who were present, looking upon his hand, *My Lords, this is the hand with which I plighted my faith to my Lord* Henry, *at your intreaties thus and thus many times, it hath unfortunately fought against him: Returne yee, and make good your first Oath to him: I am to depart to my Fathers.* *Rodolph* being dead, *Henry* calleth a Councell at *Brixia*, where the Acts of *Hildebrand* being examined, he had iudgement to be deposed and expelled; *For unadvisedly preaching of Sacriledges and Factions, defending periuries, and scandals, a beleever of dreames and divinations: a notorious Negromancer, a man possessed with an uncleane spirit, an Apostata from the true faith, &c.* This being done the Pope stirreth up the *Saxons* to create *Harman* Prince of *Luxenburg*, Emperor, who was slaine by a Woman with a stone cast from a wall: Then hee seduceth *Egbert* Marquesse of *Saxony*, to take upon him the Empire, who was slaine in a Mill by the Emperors Guard, hard by *Brunswicke*. All these plots failing, the Emperor *Henry* calleth an Ecclesiasticall Diet, wherein *Hildebrand* is againe condemned and deposed; and *Gilbert* Archbishop of *Ravenna*, is chosen Pope, and called *Clement* the third: *Hildebrand* dyed in exile; after whose death *Vrban* intruded upon the Papacy, aided with the Dutches

Dutches *Matildas* money, and the Armies of the *Normans*, who confirmeth *Hildebrands* Decrees, and also draweth into Parricide the Emperor *Henries* sonne, *Conrade*, who was by his father made Viceroy of *Italy*: and the Pope bestowing *Matilda*, the rich Princesse upon him, they expulse *Clement*. But *Vrban* the Pope, and *Conrade* being quickly dispatched, *Paschal*, by the aforesaid Faction, was made Pope: who reviveth *Hildebrands* curse against *Henry*, and procureth the Emperors other sonne *Henry*, to take Armes against his Father, and to take upon him his Imperiall state: *Henry* the Father, whom they could not quell by force, was taken by treason, against publique oath of safe conduct, as he was travailing to *Ments* to a Diet, and so was degraded by his Sonne, and by him committed to prison, where he finished his troublesome dayes in most miserable manner.

Cardinall *Baronius* commendeth to the skies young *Henry* the Emperors sonne, for rebelling against his naturall Father, for deposing, imprisoning, and bringing him with sorrow to his grave: what *Turke* or *Savage* would bee the encomiast of such unnaturall villanie? *Baron. ann.* 1106.

Thus by the meanes before named, the Papacy hath obtained such greatnesse, that whereas before, the Popes were to have the allowance and confirmation of the Emperors: since

*Gregory*

*Gregory* the ſeavenths time, the Emperours crave the Popes allowance and confirmation.

And whereas before the Emperours depoſed the Popes, the Popes ſince have depoſed Emperors. *The Chriſtian Emperors were for a long time ſo far from acknowledging the Popes ſuperiority over them: as by the contrary, the Popes acknowledged themſelves for their vaſſals, reverencing and obeying the Emperors as their Lords: Read but the Letters of* Gregory the great, *and of the other ancient Biſhops of* Rome *to the Emperors, and it will manifeſtly appeare.*

King *James* in his premonition to all Chriſtian Monarchs. *pag.* 23.

*And for creating of Popes, the Emperors were in ſo long and continuall poſſeſſion thereof, as that a Pope (in a Synode of* 150 *Biſhops and Abbots) did ordaine, That the Emperor* Charles *the great ſhould have right of chooſing the Pope, and ordaining the Apoſtolique ſeate: Nay further, he ordained, That all Archbiſhops and Biſhops ſhould receive their inveſture from the Emperor, or elſe to be of no availe, and that a Biſhop wanting it, ſhould not be conſecrated; pronouncing an* Anathema *againſt all that ſhould diſobey this ſentence: And that the Emperors aſſent to the Popes Election was a thing ordinary for a long time:* Platina, *& many of the Popes writers beare witneſſe: And* Bellarmine *himſelfe cannot deny it: indeed he confeſſeth, that Emperors and Kings either alone, or with the Clergy, or people chooſe Popes: It appeareth* ſaith he, *that* Iuſtinian *the Elder, after the recovery of* Italy *ſuffred no man to be created Pope without his approbation, and*

*Sigebert. ad annũ* 773. *Walthram* and others cited by King *James.*

*In vita Pelagij Gregor.* 1. *& Severin. Lib. de Clericis, lib.* 1. *cap.* 9.

*and that this custome continued untill the time of* Constantine *the fourth : It appeareth also that the right of choosing the Roman Bishops to bee granted to* Charles *the Great, by* Adrian *the first, and the like to be granted to* Otho *by* Leo 8. *Nay, the Popes were forced then to pay a certaine summe of mony to the Emperors for their Confirmations : and this lasted almost 700 yeeres after Christ, witnesse* Igebert *and* Luitprandus, *with other Popish Historians.*

*And for the Emperors deposing of Popes, there are divers Examples : As the Emperor* Otho *deposed* Iohn *the twelfth for divers crimes and vices, especially of Lechery.* King *Iames lib. non.*

*The Emperor* Henry *the third in a short time deposed three Popes,* Benedict *the ninth,* Silvester *the third, and* Gregory *the sixt, as well for the sinne of Avarice, as for abusing their extraordinary Authority against Kings and Princes.*

But now the case is altered; the Emperors are to crave the allowance of the Pope, and the Popes depose Emperors, as I read, that *Gregory* the seventh deposed *Henry* the fourth, and *Boeslaus* the second King of *Poland* : Pope *Zachary* deposed *Childerick* K. of *France*, and placed *Pipin* in his place, a man more fit to governe. *Boniface* 8 deposed *Philip* of *France* : *Innocent* 3 deposed the Emperor *Otho* 4, and our K. *Iohn* of *England*. *Innocent* 4 *Frederick* 2: *Gregory* 10 tooke the Empire of the East from *Baldwin* the second, who was lawfull heire to it, *Lib.* more worke for a Masse-Priest. *pag.* 4.

*Iohn* King of *Navarre*, by *Julius* the second, who gave away his kingdom of *Navarre* to the King of *Spaine*: *Paul* the third excommunicated King *Henry* the 8, and *Pius* 5, Queene *Elizabeth*: thus the Popes have domineered over Kings and Emperors.

*Anton. Nebrissensis de bello Navarrensi. Cap.* 12. Saunders *de schismate Aug. lib.* 1. *pag.* 108.

4 How above the Church.

Moreover, the Pope having exalted himselfe above all his fellow Bishops, and having got dominion over Kings and Emperors, he prevailed also over the Church of God in the *Lateran* Councell, where his flatterers set him above a generall Councell, that is, above Gods Church, a generall Councell being the representative Church of God here on earth. The Pope is now triumphant, exalting himselfe as God: in making Articles of Faith, and his owne word and definition of equall authority with holy Scriptures: with dispensing with Gods Lawes, pardoning sinne not onely past, but to come; delivering soules out of Purgatory, controuling and iudging all men, himselfe to be iudged of none; professing (as it is recorded of *Gregory* 7.) that as God hee could not erre.

*Quasi Deus sit, errare non posse gloriatur: Abert. Annal. Boiorum lib.* 5. *pag.* 573.

King *James* to all Christian Princes. *pag.* 130

To conclude with the words of our late Soveraigne Lord King *James*, *viz.* *The Bishops of* Rome *for the first* 300 *yeeres after Christ, did claime a Primacy of order onely, subiect they were to generall*

*generall Councels: And even but of late did the Councell of* Constance *depose three Popes, and set up the fourth, and untill* Phocas *his dayes (who murthered his master) they were subiect to Emperors. But now they are become Christs Vicars, nay Gods on Earth: Triple-crowned, Kings of Heaven, Earth, and Hell, Judges of all the world, and none to iudge them: Heads of the Faith, absolute deciders of all controversies, by the infallibility of their spirit, having all power both spirituall and temporall in their hands: The High Bishops and Monarchs of the whole earth; Superiors to all Emperors and Kings, yea, supreame Vice-Gods, who whether they will or not, they cannot erre. How they are come to this top of greatnesse I know not: as for mee,* Paul *and* Peter *I know, but these men I know not: And to doubt of this, is to deny the Catholicke Faith: Nay the world must be turned upside downe, and the order of Nature inverted, (making the left hand to have place above the right, and the last named to be first in Honour) that this Primacy may be maintained.*

*Bel. de Rom. Pontif. lib. 1. cap. 17.*

5. For meanes to get money to support Papacy, they have invented many; as,

5. Meanes to get Money.

Pope *Boniface* the eighth first instituted the sale or Market of Pardons; hee first made pardons extend in o Purgatory: Of their blasphemous Bulls and Indulgences, read a booke called *Fiscus Papalis.*

*Agrippa de vanit. scientiarum. cap. 61. primus indulgentiarum nundinas instituit, primus in purgatorium extendit indulgentias. idem.*

The ſummes of mony which the Pope receiveth for *firſt fruits, Palls, Indulgences, Bulls, Confeſſionals, Indults, Reſcrips, Teſtaments, Diſpenſations, tot quots* cannot be counted.

*Bal.* *The Arch-biſhop of* Ments *paid for his* Pall *to the Popes, 26000 Florens.*

*The Curtezans of* Rome *pay yeerely about* 40000 *Duccats.*

*Irenaus Rodog.* *The Popes Legats demanded, or received for Chriſme in one City before named, 80 pound weight of Gold.*

*What may he have in all other places alſo for* Palls, Curtezans, *and* Chriſme?

*Triſag. pag. 760* *In the time of Pope* Martin 5, *there was brought out of* France *to* Rome, *nine times* 1000000. *Crownes: What then might the Pope have out of* Germany, Spaine, England, *and other Countries?*

*Pag. 640.* You may ſee a relation of the Popes receipts out of *England* in Biſhop *Jewels* defence.

The Popes Treaſure iſſuing out of Purgatory only, is inexhauſtible: a Mint lately found out, and poſſeſſed by the Pope alone; for no Patriarch in the world hath any ſhare in it, or ever had: *For the Popes meanes, it is reported, That* Sixtus *the fourth was wont to ſay, that the Pope could never want money ſo long as his hand could hold a pen.*

*De Pont. Rom. pag. 86. Boter. Papæ non deerunt pecuniæ, quamdiu ipſi manus erūt calamus.*

It

It is very cleare and manifeſt that the Popes gather together more Gold and Silver by Annates, Firſt fruits or vacancies, by Preſentations, Reſignations, in Favours, Recommendations, Diſpenſations, for Age and Regularity of bodily infirmities, by Graces, or Favours expectative, revolutions, Benefices vacant exemptions of viſitations, creations of Notaries, and protonotaries Apoſtolique: for *non obſtantes*, for Indulgences to ſecular Prieſts, for Revocations, for tolleration and ſuffering of Concubines, and for divers ſuch like chaffer then all the *Roman* Monarchs ever could collect or raiſe from all quarters of the world, during the time that the *Roman* Monarchy was in moſt flouriſhing eſtate. *There is a Complaint at this day in Writing of the* Kingdome of France, *That the Popes had wont yeerely to draw out of that Realme onely about eight and twenty tunnes of Gold.* Iohn *the* 22 *left after his death in his Treaſury about* 250 Tunne *of Gold, as Petrarch reporteth.* *Cath. Ind. pag.* 27. 28.

In the yeare 1538. the *Popes* firſt fruits out of *Europe*, came to the Summe of 2468043 *Florens*, beſide 9000000 *Florens* which he made of Elections, Diſpenſations, Plura'ities, &c. *Ex theat. Monar. Papalis Triſag. pag.* 760

For the *Popes* State and Magnificence, it is ſet downe in the Bookes called *Ceremoniæ Eccleſiæ* 6. Popes Magnificence.

*Sacrarum Ceremoniarum. lib. 1. pag. 17.*

*Romanæ*, in words to this effect: *Whensoever the Popes holinesse is perswaded to ride on horsebacke, then must the Emperor or King which is present, hold his stirrop, and after a while; lead the horse by the bridle in his hand.* And alwayes when the Pope will be carried in a Chaire; *then is the Emperor or King, whosoever it bee, bound of duty to bow downe his necke, and to take up the Chaire upon his shoulders.* And likewise, when the Pope goeth to Dinner, *the duty of the Emperor or King, is to serve him with water, wherewith to wash his holy hands: And he must be sure to attend at the Table, untill the first course bee served; And all men living are bound of Duty, as soone as they come within his presence, to fall three times downe upon their knees, and then to kisse his feete; And whersoever he passeth by, there must they all fall downe upon their knees, and worship him, &c.* as it is set forth in the Booke aforesaid.

The Heralds cry before him *Abasso, Abasso*, all downe on your knees. *Dist. 19. 11. 96. Baldr. ult. cap.*

7. For his Munificence and gifts. *Camden* in the life of Q. *Elizabeth* 141. *Idem ibidem.*

As you have seene the Popes Magnificence, so his munificence, and largesses issuing out of his Treasury, are not very great, as Pope *Clement* the 8 gave to *Tyrone*, for all his good services in *Ireland*, a plume of Phenix feathers: And *Vrban* the third gave Earle *John*, sonne to *Henry* the second King of *England*, a Coronet of Peacocks feathers; *Leo* the tenth gave a Rose to *Fredericke* Duke of *Saxony*; and *Julius* the second, a sword to King *Henry* the seventh: And

some

some Princes they reward with Titles, or give them their feete to kisse for a favour. And oftentimes he payeth his men of Warre with his treasure issuing out of Purgatory, as *Clement* 6 gave to his crossed Souldiers by his Bull, power, every one of them, to deliver three or foure soules out of Purgatory, even when they would. And by reason of this his wealth, and greatnesse before named, the Pope taketh upon him superlative Authority, and he is very unlike our Lord and Saviour, whose Vicar he pretendeth to be: for whereas Christ paid tribute to *Cesar*, hee maketh *Cesar* pay him tribute: And whereas Christ washed his Disciples feet, the Pope maketh the Emperor his Lord, kisse his feet.

The summe of all is, the now *Romish* Pontificall Church had her birth or beginning in *Boniface* 3, who got the Title: Began to reigne and come to her Kingdome in *Gregory* the seaventh, *Anno* 1075, and triumphed in *Leo* the tenth, and being come to this height, maintaineth her selfe by divers politique devices, as after is set downe.

To confirme the forenamed relation of the Popes rising, reade *Guiccardines* history, who in the latter end of his fourth booke, not onely denieth the feigned Donation of *Constantine*, but 8. His Relation. *Lib.* 4. *prope ad finem.*

affirmeth, that divers learned men reported, that *Silvester* and he lived in divers Ages. Then he sheweth how obscure and base they were, during the time that the barbarous Nations made havocke of *Italy*. Secondly, that in the institution of the *Exarchat*, the *Popes* had nothing to doe with the Temporall Sword, but lived as subiect to the Emperors: Thirdly, that they were not very much obeyed in matters Spirituall, by reason of the corruption of their manners. Fourthly, that after the overthrow of the *Exarchat*, the Emperors now neglecting *Italy*, the *Romans* began to be governed by the advice and power of the Popes. Fiftly, *That Pipin of* France, *and his sonne Charles having overthrowne the Kingdome of the Lombards gave unto the Popes, the Earchat, Urbin, Ancona, Spoleto, and many other Townes and Teritories about* Rome. *Sixtly, that the Popes in alll their Bulls or Charters, expressed the date of them in this forme; Such a one our lord the Emperor reigning.* Seventhly, that long after the translation of the Empire from *France* to *Germany*, the Popes began to make open protestation; that the pontificall dignity was rather to give Lawes to Emperors, then to receive any from them. Eightly, That being thus raised to an Earthly power, they forgot the Salvation of Soules, Sanctity of Life, and the

Com-

Commandements of God, Propagation of Religion, and Charity towards men. And to raiſe Armes, to make Warre againſt Chriſtians, to invent new devices for the getting of money, to profane Sacred things for their owne ends, and to enrich themſelves, their Children, and kindred, was their onely ſtudy; and this is the ſubſtance of *Guiccardine* in that place; an Author above all Exception.

*The policies by which the Popes keepe that which they have.*

Having thus a little glanced at the meanes by which the preſent demeaſnes of the Church of *Rome*, were firſt gotten, and increaſed: Let us conſider by what Policies, the Monarchie hath beene held up in reſpect, and magnificence.

The donation of ſeveral Kingdomes to thoſe that have no right, or Title to them, but from the Pope, and in force of his Donation, cannot but oblige them to him.

Their allowance of Marriages prohibited by God and Nature; the iſſue of which cannot but uphold the Popes infinite Authoritie, without whom, their Birth is unnaturall, and their perſons not capable of their Eſtates.

Their diſpenſing with Oathes of Princes, which both preſerue their Credits, in not being perjured, as they thinke (ſince allowed by the Church) and alſo get ſomewhat, for which they cannot be unthankefull to the Papacy.

Their State hath the firmeſt foundation of

any, as being laid in the Conſcience of men, by perſwading them of their infallible Power, and their Eccleſiaſticall, and temporall Iuriſdiction, which they have over Heaven, Hell, Earth, and Purgatory.

The Chooſing of younger Sonnes of potent Families into their Cardinall-ſhips, by which meanes, the whole Lineage are ready to ſupport him, as the chiefe ſtaffe of their Brothers, or Cozens preferment.

The inumerable Preferments of men of all ſorts and humors, as having well-night in their diſpoſing all the Benefices & Biſhopricks of *Italie*, halfe in *Spaine*, divers in *France*, and *Germany*, which keepe the Clergie in an infallible bond of Allegiance, eſpecially enjoying divers priviledges, which they of the temporality are not capable of.

The multitude of *Friers*, their ſpirituall Knights of Souldiers, whoſe hopes depend upon his ſafety, are knowne to be more then a Million whereof halfe at the leaſt, would grow fit to be imployed in any Warlike ſervice, and all them are maintained at other mens coſts, themſelves not diſburſing a penny.

The readineſſe of their Miniſters to kill ſuch as reſiſt them, cannot but deter Princes from injuring them, and conſtraine them to keepe their Friendſhips, eſpecially ſince by a Writ of excommunication, they can arme the Subiects

againſt

againſt the Soveraigne, and without levying of a Souldier, either utterly to deſtroy him, or bring him to good Conformity,

The Severitie or Tyranny of the *Inquiſition* cruſheth not only the beginnings, but the ſmalleſt ſuppoſitions, in being contrarily affected.

To which I adde, that the Church of *Rome* having beene conſcious of their errors, and Corruptions, both in Faith, and manners; have ſundry times pretended Reformation; yet their great Pride, and infinite Profit, ariſing from Purgatory, Pardons, and ſuch like, hath hindred all ſuch Reformations: Therefore to maintaine their greatneſſe, errors, and new Articles of Faith;

1. They have corrupted many of the ancient Fathers, and reprinting them, make them ſpeake as they would have them: as Doctor *Iames* hath ſet downe at large. *Doctor Iames, in his treatiſe of the Corruption of Scriptures, Councels, and Fathers, &c.*

2. They have written many Bookes in the Names of the ancient Writers, and forged many Decrees, Canons, and Councells, to beare falſe witneſſe to them. As for example; Wheras in the beginning of this Chapter, you heare of Pope *Pius* the 7. his report, that the Church of *Rome* was but of little eſteeme before the *Nicen* Councell: *You ſhall have (as the Primate of Armagh relateth,) a Crafty Merchant (Iſidorus Mercator, I trowe they call him) that will helpe the matter, by counterfiting Decretal Epiſtls, in the name* *The anſwer of the now Archbiſhop of Armagh to a Challenge made by a Ieſuit: pag. 12.*

*of the primitive Bishops of Rome, and in bringing in Thirtie of them in a row, as so many Knights of the Post, to beare witnesse of that great Authoritie which the Church of Rome enioyed before the Nicen Fathers were assembled; If the Nicene Fathers have not amplified the bounds of her Iurisdiction, in so large a manner as she desired, she hath had her well willers that have supplied the Councells negligence in that behalfe; and made Canons for the purpose in the name of the good Fathers, that never dreamed of such a busines. As if the power of Judging all others will not content the Pope, unlesse he himselfe may be exempted from being iudged by any other.*

*Another Councell, as ancient at least as that of* Nice, *shall be suborned, wherein it shall be concluded, by the consent of* 284. *Imaginarie Bishops,* that no man may Iudge the first Seat: *And for failing in an elder Councell then that, consisting of* 300. *Buckram Bishops of the selfe same making, the like Note shall be sung,* Quoniam prima sedes non judicabitur a quoniam, *The first Seate must not be iudged by any man. Lastly, if the Pope doe not thinke that the fulnesse of spirituall power is sufficient for his Greatnesse, unlesse he may be also Lord Paramount in* temporalibus, *he hath his followers ready at hand, to frame a faire Donation, in the name of* Constantine *the Emperor, whereby his Holines shal be estated, not onely in the Citie of* Rome, *but also in the Seignorie of the whole West: It would require*

*Concil. Rom. Sub Sylvest. cap. 20. Nemo enim judicabit primam sedem.*

*Concil. Sinuessan. circa finem.*

*a volume to rehearse the Names of those severall Tractates which have beene basely bred in the former dayes of Darknesse, and fathered upon the ancient Fathers of the Church, who if they were now alive would be deposed, that they were never privie to their begetting.*

3. As they have expurged ancient Writings, so also the holy Commandements of God. And lest the Lay people should smell their Idolatrie, they leave out the second Commandement of the Ten, out of Psalters and Catechismes: and they are published by the Church of *Rome* in this manner following.

1. I am thy Lord God, thou shalt have no other God but me.

2. Thou shalt not take the name of God in vaine.

3. Remember to sanctifie the holy daies.

4. Honour thy Father and Mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt nor steale.

8. Thou shalt not beare false witnesse.

9. Thou shalt not desire they neighbours wife.

10. Thou shalt not desire thy neighbours goods.

4. And that which is worst of all, they forbid the Reading of the holy Scriptures, traducing them and blaspheming them, *viz.* that it

*Hæresin esse si quis dicit necessarium esse ut scripturæ in vulgares liguas convertantur: Sander. visib. monar. lib. 7, hæres. 191.*

is heresie for a man to say that it is necessary to translate the Bible in the vulgar tongue, *that it is the Devils invention to permit the Laitie to reade them: that they are dead Characters, and not to be permitted.* Which if they should be suffered to be read, they would easily discover their new Articles of Faith, to be blasphemous, their Image-worship to be Idolatry, and their not erring Bishop, to be a meere Impoſture, and Deceiver.

*Credo institutum hoc a Diabolo esse inventum. Peresius de Trad. par. 1. Assert: 3, pag: 47. Characteres mortui; Lindan: lib: 2, Stromat: cap: 2, 6.*

5. And also to breed an Antipathie, and hatred betweene the Papists, and Protestants, they are taught to beleeve, that the Protestants are Blasphemers of God, and all Saints; That in *England*, Churches are made Stables, and that the people are growne barbarous. To these they have wilfully feined many scandalous lies of us, and the reformers; set downe by learned Doctor *Hall*, now Lord Bishop of *Exeter*, as of *Wickliffs Blasphemies, of Luthurs advice from the Devill, of Tindalls communitie, of Calvins blasphemous death, of Bucers breaking his necke, of Beza's Revolt, of the blasting of Hugonites, of Englands want of Churches and Christendome; of our putting English Catholikes into beares skinnes, and casting them to doggs to be baited; of the Lutherans night revelling, of Scories drunken ordination of our Bishops in a Taverne, of the casting of the remaine of our Sacraments to Doggs, of Mounsier Plessis overthrow, and the like.*

*In his serious dissuasive from Poperie, pag: 37.*

And

And lately they have publiſhed two bookes commonly ſold in *Italy*, and in *France*: one of them of the late Right Reverend Father in God Doctor *King*, late lord Biſhop of *London*, his Apoſtacy: the other containing a relation of Gods Iudgement ſhowne upon a ſort of Proteſtant heretickes, by the fall of a houſe in *Black-fryers London*; in which they were aſſembled to heare a *Geneva* Lecture, *Octo* 26. *Anno Dom.* 1623. By which the ſimple people were made to beleeve that Iudgment to be upon the Proteſtants, which God ſent upon the Papiſts: and as they ſcandall us, ſo alſo the other Chriſtians not ſubiect to them. Thus you may ſe in the Church of *Rome*, Religion to be Metamorphiſed into Policie, and all their policie tending to maintaine their atchieved Maieſty and greatneſſe. *Micro: D: He: pag: 189.*

## CHAP. VII.

### That the Church of Rome, in that ſhee excommunicateth all other Chriſtian Churches, is the moſt Schiſmaticall Church in the world, and alſo erroneous.

HAving taken a view of the ſeverall ſorts of Chriſtians in the world, and of their multitudes and large habitations, and finding ſome of them for extent larger then the Church of *Rome*, in *Europe* for worſhip more pure, for

for faith more ſound, for profeſſion more conſtant, many of them ſuffering perſecution for Ieſus Chriſts ſake, and alſo having ſeene their *unitie*, They having one God, one head Ieſus Chriſt, one faith, one Baptiſme, one ſpirit, &c. And moreover whereas I finde St. *Paul* uſing theſe words in his Epiſtle to the *Romans*, *Boaſt not thy ſelfe againſt the Branches? thou beareſt not the roote, but the roote the, &c. Be not high minded, but feare*, and bidding them take heede of being broken off.

Rom. 11. 18.

And moreover finding that the Church of *Rome* not onely exalteth her ſelfe above all the other brances of this tree, but alſo excommunicateth them all for ſchiſmatickes and heretickes, and putteth them in the ſtate of damnation for not ſubmitting themſelves to her.

In which her doing the Church of *Rome* ſheweth her ſelfe to be the branch broken of by pride, and alſo to be the moſt Schiſmaticall Church in the world.

For that Church which divideth it ſelfe from the Communion of all other truly profeſſed Chriſtian Churches in the world, the ſame is the moſt Schiſmaticall Church in the world. But the Church of *Rome* onely divideth it ſelfe peremptorilie from the Communion of all ſuch other Chriſtian Churches *Ergo* the Church of *Rome* is the moſt Schiſmaticall Church of all the world.

*Grand. Impoſt. pag* 378.

This

This their Schisme is manifestly discerned but they make simple men beleeve that all the other Churches, and the tree whereof Iesus Christ is the roote, is cut of from them, and not they broken from the tree, men properly say, this bow is broken from this tree: and not this tree from this bow: So the church of *Rome* is indeed broken from this tree and other branches, and not the tree from her.

Againe, whereas the Church of *Rome* teacheth that she is the church of God alone, and that there is no salvation out of their church, they are like the *Donatists*, who first falling from the unitie of the church, fell also into this heriticall opinion, that the Church of God was no where else to be found, but only in that corner of *Africa* wherein they dwelt: Even so the *Romanists*, being fallen from the unitie of the Catholicke church, affirme the Catholicke church to be no where else but in Rome, and countries subiect to the Pope: But whilst the Bishop of Rome parteth a faction which receiveth union from himselfe onely, can that faction either be catholicke or universall.

As the church of Rome is fallen from the unitie of the church, and most schismaticall so also erronious, and yet falsly perswaded that shee cannot err at all, and in this her case is very dangerous: As the estate of a sicke man conceited to have his health, is much more dange-

rous, then the estate of a sicke man having sence & feeling of his sicknes: Such is the estate of the *Roman* church, which is so much more obnoxious to error, as she is falsly perswaded that she cannot erre at all, and needeth no reformation.

*False Creed.*

To manifest some of her errors, first she hath a *false Creed* containing many false articles of doctrine not found in holy scriptures yea some of them cleane contrary to them, nor believed by the other Orthodox churches for doctrines of faith, but invented by them much advancing their pride and avarice as before: To use my Lord of *Durhams* words. *They have created a new Creed, consisting of above twentie new articles of faith, as necessary to salvation, whence it will follow by the Apostels doctrine pronouncing him anathema that shall preach any thing as necessary to salvation, beside that which was then preached, so many articles must necessarily be so many heresies:*

*Grand. Impost. pag. 418.*

Secondly, as they have a false Creed so they have also a false worship of Images, Relicks, Saints &c. Contrary to the second Commandement which although it be ratified by Almighty God, partly by threats stiling himselfe a *iealous God visiting sins*, & therin also forbidding *the bowing downe and worshipping of any graven Image or likenes of any thing in heaven above, or in earth, or in the waters under the earth*, and so condemning all Idolatrie and Iconolatrie, that is, Image worship yet they dare breake this great comman-

commandement and worship Images by erecting stately Churches, and curious Chappels, in which they place them richly clad, with gold silver, and precious stones, by kneeling bowing & praying before them (In the papacy no man usually prayeth without some pettie Image or Crucifix before him) by going in Pilgrimage to them, in incensing and kissing them, in offring rich offrings to them, which may seeme to be the cause of all the rest in carying them about in procession, with great pompe, in commanding and compelling every man to fall downe upon his knees and adore them, for the confirmation of these things, they have forged divers miracles, lying wonders, fond delusions, and invented many philosophicall distinctions.

*genu flexionibus inclinationibus, thurificationibus, deosculationibus, oblationibus, luminarum accensionibus et peregrinationibus. D. Maximilianus in Glossa.*

*First for miracles they are infinite, but to give you a taste of them to confirme Transubstantiation Cardinall Bellarmine* telleth of a hungrie mare that turned her taile to her provender, and kneeled to the sacrament, our late soveraigne Lo: *King Iames* relating the same, demandeth of the *Cardinal* whither the holy sacrament were ordained to be worshipped by *Oves bues et cætera pecora campi.*

*Bel. lib: 3, de Euch cap. 8, premonit. pag. 55.*

*For Purgatory Damascen* will furnish us with plentie: among others of a disciple of a holie mans who lived licenciously in excesse of riot all his dayes, and so without repentance concluded his life, for whom his master made his praiers night & day, & in the end in a vision he

*Serm. de defunctis*

did see his disciple burne up to the necke, after this he encreased his prayers, and then he saw his disciple burning to the middle, finally by fervencie of multiplied prayers he burned not all: likewise it is reported of *Bristanus* Bishop of *Wincheſter* saying his praiers in the church-yard when he came to these words, *requiescant in pace*, a great company of soules answered and said amen. For Images they will tell you that our Ladies chappell at *Loretto* was brought by Angels from *Nazareth* and placed there, &c.

Againe, for distinctions, they have invented many, as for the worship of Saints they distinguish and say: That they give to the Saints one kinde of worship, and to God another, not unlike the Roman Lady who to excuse her Adulterie, said that she kept company with *Metellas* as with her husband, and with *Clodius* as with a brother: So the *Romists* say that they give to the Saints one kinde of worship towit, *Dulian* and to God another and a greater *Latrian*, whereas in verie deed they give a greater worship to the Saints, then to Almightie God: for whereas they build one Church to Christ, they build 100 and more to the Saints: where-as the Churches and Chappels of our Ladie and some other Saints are curiously built, and deckt with gold and silver, the Churches dedicated to Christ, oft lie open to wind and wether, where one prayer is made to God, or Christ,

*Bernard de Busti. in maria: part: 12*
*My Lo: of Durhams Protest. appeale lib: 2, sec, 12 pag: 242.*
*Exas: in Colloq de pereg. Relig.*

Christ, 100 are made to the Saints. It is well know̄ that in *England* men by droves to our Ladie *Walsingham*, and now in *Italie* to our Ladie of *Loretto*, in *France* to our Ladie of *Cleere*, in the *Low countries* to our Ladie of *Halls*: of such flocking to any Image of Christ for helpe, we neither reade nor heare of: And when Pilgrims come to these Churches, they first visit the Image of our Ladie, and the Image of Christ last of all, or not at all. And againe, we may see hugh tapers and torches burning before the Image of our Ladie, St. *Francis* and St. *Charles*, and others, & a farthing Candle before the Image of Christ, yea wheras the Image of our Ladie hath some yeares for offerings 200 pound, the Image of Christ hath had but five marke, and some yeares never a penny.

Thus they preferre the servant before the master, and the Creatures, before the Creator of all things.

I will conclude this point with the words of our late Soveraigne Lord King *Iames* (*vid*) *That Images should be worshipped and prayed to, or that any holinesse should be attributed to them was never knowne of the Ancients, and the Scriptures are so directly vehemently and punctually against it, as I wonder what braine of man, or suggestion of Sathan durst offer it to Christians, and all must be salved with nice Philosophicall distinctions.* *Prom. pag.* 40.

And againe, they excommunicate men that

will not ſubmit to them and their doctrines, and after excommunications, uſuallie follow eradications of Kingdomes, people and eſtates by conſpiracies, rebellions and hoſtile machinations, by generall maſſacres and particular torments, as how many Kings and great perſons have beene murthered by their deſperate aſſaſſines.

The late Maſſacre in *France* is not to be parallelled by anie other example, and our Acherontical powder treaſon for the heinouſneſſe thereof wil ſeeme incredible in al ages to come, yea theſe helliſh Aſſaſſines are accounted martires, as *Garnet* and *Old corne* are regiſtred in their Martirologe as alſo Clement the *Iacobine* who murthered *Henrie* the third, of *France*, by ſheathing his knife in his bellie, was ſo accounted that Pope *Sixtus* the fift made a panegirike oration in commendation of the ſaid Frier and his fact.

*Engliſh Martyrologe printed* 1608

And *Barriere* who attempted the killing of *Henrie* the fourth of *France*, was incouraged thereunto by *Varade* a Ieſuit, who aſſured him that he could not doe a more renouned worke.

Arnault *in his pleadings againſt the Ieſuits.*

And to keepe men in ſubiection, they have eſtabliſhed a moſt cruell *Inquiſition* in manie Kingdoms ſubiect to the church of *Rome*. They that deſire to ſee more of the Schiſme of the Church of *Rome*, may read the Booke called the

the *Grand impoſture, written by the reuerend Father in God, the Lo: Bp. of Durham*, and for the errors of the Church of *Rome*, *Doctor Willets ſecond Pillar of Papiſtrie.*

## The Concluſion.

TO Conclude, in this little Treatiſe you may ſee the Church of God not to be in *Rome* onelie, but to be Catholike, and diſperſed over the face of the whole Earth; Here is alſo ſet downe the large habitation, & dwellings of the Chriſtians not ſubiect to the Pope, and how they do agree with the Proteſtants in the maine points in difference and the Harmonie of the Proteſtants among themſelves, with the differences in the *Roman* Church: Alſo the Antiqvitie of ſome of theſe Churches, with a ſucceſſion of Biſhops in ſome of their Churches, not ſubiect at all to the Pope, nor acknowledging the Papall Iuriſdiction.

And as theſe Churches agree with us, ſo you may ſee what Correſpondency they have with the Biſhops of *Rome*.

The *Greeke* Church excommunicateth yerelie the Pope and his Church, for Schiſmatickes

The *Muſcouites* account him an Hereticke.

The Chriſtians under the Patriarch of *Muzal* call the Pope, The reprobate Biſhop, as before.

The

The Churches of *Asia* answered Pope *John* the 23. who wrote to them, that he was the alone Head of the Church, and Christs Vicar, after this manner: *We firmely beleeve thy great authority over them that are subiect to thee; we cannot indure thy great pride and ambition: we cannot satisfie thy great Covetousnesse, &c.*

And whereas Pope *Gregory* (as before) calleth him the forerunner of *Antichrist*, and *Lucifer*, who shall but in the pride of his heart, desire to be called universall Bishop; what would he say, if he lived now to see the Pope lifted up above Kings, and Emperors, and the whole Catholike Church.

To conclude, I wish every man that hath a care of his Soule, to follow the grave and divine instruction of that excellent Light of the Church, Saint *Augustine*, for establishing of his Conscience, to performe our Saviours Commandement, *Search the Scriptures.*

1. Now search diligently, whether you can finde in holy Scripture, that Christ made Saint *Peter* and his Successors, his alone Vicars.

2. Or gave them dominion over the other Apostles.

3. Or gave them power to depose Kings.

4. Or to dispence with oathes, made Sacred by Gods holy name.

5. Or to license incestious marriages.

6. Or to give pardons for money.

7. Or to releaſe Soules out of Purgatorie.

8. Or whether in holy Writt marriage is forbidden to Prieſts.

9. Or the reading of the Scriptures to the Laitie.

10. As alſo the Symbol of Chriſts blood in the holy Sacrament.

11. Or power given to a Prieſt to make his Maker.

2. Or to Communicate alone.

And if thou canſt finde none of theſe things in holy Scripture; remember what Saint *Paul* ſaith, *Gal.* 1. 9. If any man preach any other Goſpel unto you, *then that you have received, let him be accurſed.*

And feare more this curſe of Saint *Paul* then all the curſes of the Pope for as the ſerpent of *Aron* devoured the ſerpents of the *Magitians* in *Egypt*, even ſo this one *Anathema* of the curſe of Saint *Paul* muſt needs condemne all the anathemas which they have denounced in defence of their Trent Creed which is none of the faith once delivered to the Saints.

And whereas our Adverſaries boaſt, and make a great cry of the Catholike Church; here you may ſee how the Catholike Church of God agreeth with us.

Now to put an end to this Treatiſe, I thanke God for his truth revealed unto us, and his Church, and moſt humbly intreate his divine

Majesty, to open the eyes of them that erre, and have gone astray, that they may returne to the great Shepherd and Bishop of their Soules; and for them that are in darkenesse, that they may also knowne the great Mysterie of salvation in Iesus Christ: Now to Him that is able to doe exceeding abundantlie, above all that we can aske or thinke, to Him be Glorie in the *Church, by Jesus Christ, throughout all ages, world without end, Amen.*

## Literæ à Patriarcha Alexandrino ad Archiepiscopum Cantuariensem, ex *Egypto* in *Britanniam* transmissæ, ex autographo *Cyrilli* græco in Latinum, jussu Archiepiscopi traductæ à *Daniele Featleyo*, eidem Archiepiscopo à sacris.

Inscriptio literarum.

*Beatissimo & magnificentissimo Domino Archiepiscopo* Cantuariensi, *totius* Angliæ *Primati, & Metropolitano*, Georgio Abbati, *mihi multis nominibus colendissimo, officiose cum honore & debitâ reverentiâ in* Britanniam *tradantur istæ.*

Sub-

## Subscriptio.

*Cyrillus dei gratia Papa & Patriarcha magnæ urbis* Alexandriæ, *& Iudex œcumenicus.*

## Exemplar Literarum.

*Beatissime & amplissime Archiepiscope* Cantuariensis, *totius* Angliæ *Primas & Metropolitane, Domine* Georgi, *Domine & frater charissime.*

*Exopto amplitudini vestræ prosperam valetudinem ad emolumentum &* coagmentationem concrediti tibi gregis. *Cum jam Christi gratiâ Egypto nostræ redditi, pace fruamur Ecclesiasticâ, res postulat, ut fidem per literas Beatit: vestræ astrictum liberemus. Nusquam siquidem magis, quam hac in nostrâ Christus Ecclesia altam agit pacem, nulla de fide lite aut contentione inter nos glisscente, idque adeo inimicis Christiani nominis acerrimis & infestissimis habenas moderantibus. A quibus etiamsi varijs exagitemur exerceamurque modis, nobis tamen pro Christi nomine quem spiramus, cujusque stygmata in corpore circumferimus, ab istiusmodi hominibus per quam volupe est affligi, vexari, & si necesse est, durissima atque ultima sustinere, ut hac exploratione fides nostra magis magisque splendescat, & Dei gloria illustretur. Ab his igitur nihil nobis timemus, sedà* canibus *potius et operarijs* subdolis, *Hypocritis dico, quibus solenne est, aliud clausum habere in pectore, aliud promptum in linguâ; qui deum ipsum projecta audacia impetere haud erubescunt, dummodo Romani pontificis tyrannidi quoquo modo velificentur: hi emissarij terrorem mirum in modum nobis incutiunt, nostræque imponunt simplicitati, cui mancipandæ varias admovent machinas, maxime freti eruditionis fuco, & spinosarum disputationum aculeis, cum nos interea erudi-*

*torum penuriâ laboremus, qui cum* sciolis istis *æquo marte congrediantur. Etenim propter peccata nostra* despicabiles facti sumus præ omnibus gentibus, *& cum imperio artes quoque liberales amisimus. Hæc cum crebrò animum feriret cogitatio, negotium tandem cum charitate vestra contulimus vestrumque consilium, et auxilium implorauimus. Ac ex responso vestræ Beatit: maximum cepimus solatium: (quo non sine mandato principis) nobis authores fuistis, ut quendam è nostratibus transmitteremus, qui sedulam sacro-sanctæ Theologiæ apud vos navaret operam. Enigitur hominem græcum gradu presbyterum, græcis literis non leviter tinctum, Ecclesiæ nostræ Alexandrinæ alumnum, haud obscuro loco natum, ingenio ad reconditiorem eruditionem imbibendam probe comparato. Cujus progressus non pœnitendos fore speramus, gratiæ Divinæ aurâ cælitus aspirante, & Beati: vestra dextram auxiliatricem porrigente. Ac quia (ut ex te audio,) allubescit hoc consilium nostrum serenissimo, & a Deo coronato regi Iacobo primo gratiæ debentur ipsius humanitati qua ad cælestis regis bonitatem & misericordiam proxime accedit. A quo certe nec aliud expectari poterat, utpote cui Deus cœlitus benedixerit, & uberrimis eum gratiæ donis locupletaverit, & ex speciali providentiâ tanti talisque imperij gubernaculis admoverit. Qua propter primo a Beatit. vestra petimus, ut nostro nomine, summa cum reverentiâ, & humillima corporis inclinatione, celsissimam ipsis majestatẽ venerabunde salutet, cui ex intimis nos sensibus vitam prolixam, & senectutem productam comprecamur. Deiude ab ipsius humanitate submississime petimus, ut pro innatâ, et prope dixeram immensâ, benignitate, scintillulam beneficentiæ aliquam huic nostro Metrophani jubeat affulgere. Ad extremum, si quid in hisce literis nostris, quod ad hunc hominem instruendum perpoliendum pertineat, desideretur; id omne ina facile assequetur, supplebitque prudentia, quem deus extulit, & tanquam facem clarissimam in edito loco constituit, ut & alijs solatio esse possis, nec tuis tantum Britannis, sed & Græcis nostratibus lucem porrigas. Vale vir beatissime: largiatur tibi Dominus Deus, diuturnam & felicem vitam, unàque vires subministret, quibus & regni*

negotijs

*negotijs, et Ecclesiæ curis par sis subeundus: ex Egypto, calendis Martijs æræ Christianæ, Anno Millesimo Sexcentesimo decimo sexto.*

# A Letter sent out of Egypt into England, from the Patriarch of Alexandria, to the Lord Archbishop of *Canterbury*,

*Translated by his Graces appointment into Latine, out of the Greeke originall, by Doctor* Feately, *his Graces Chaplaine in house.*

## The Indorsement.

*To the most Reverend, and Gratious Prelate, the Lord Archbishop of* Canterbury, *Primate of all* England, *and Metropolitane*; George Abbat, *my most honoured Lord, with due respect, and reverence present these, in* England.

*Ad verbum*, most blessed and magnificent.

## The Subscription.

*Cyrill by the grace of God, Pope and Patriarch of the great Citie of* Alexandria, *and œcumenicall Judge.*

*Many Christians call their Priests Papas.*

## The Letter.

MOst Reverend, and right Honourable Lord, *George* Archbishop of *Canterbury*, Primate of *England*, and Metropolitane;

Ad verbum, *most blessed and great.*

our deareſt brother. I pray hartilie for the continuance of your Graces health, for the welfare of the flocke committed to your charge. Now that through the favour of God, we are returned into *Egypt*, and enioy peace in our Church, It is requiſite, that by our Letters we ſhould acquit us of the promiſe whereby we ſtand engaged to your Grace: for, there is no Church (*God be bleſſed*) at more peace, then ours is at this preſent; no controverſies, nor variances ariſing amongſt our ſelves concerning faith: And, *which is more to be admired*, the mortall enemies of Chriſts name, *ſitting at the Sterne*, and bearing all the ſway: by whom though we are many waies moleſted, and diſquieted, yet for the name of Chriſt which we profeſſe, and whoſe markes we beare about in our bodies, it is a ioy to us to be thus afflicted, and vexed: yea alſo (if ſo it be the will of God) to abide the utmoſt extremitie of their crueltie, that in the fierie triall, our faith may ſhine more brightlie, and God receive the greater glorie; from theſe therefore we feare little hurt, but rather from *Dogges*, *deceitfull workemen*, I meane Hipocrites, who ſpeake one thing, & meane another; who bluſh not with boldneſſe, to ſet upon God himſelfe, ſo that by any meanes they may advance the Papacie. Theſe Romiſh Scouts doe verie much terrifie us, and put trickes upon our ſimplicitie

citie, endeavouring to enthrall us, with ſophiſticall argumentsand Logick quirkes, but eſpeciallie they beare themſelvs upon a ſhew of learning; and accuteneſſe of diſputation, we wanting learned men to deale with them at their owne weapons: for by reaſon of our ſinnes, we are in compariſon of other nations become deſpicable, and together with our libertie, have loſt all liberall Arts: When this thought often came in my minde, in the end, I brake the buſines to your Grace by letters, & implored your councell and aſſiſtance, and from your Graces anſwer, I received extraordinarie comfort, in which, by order from his Maieſtie, you wiſhed us to ſend over one of our countrimen, to ſtudie Divinitie among you; and loe, heere now I have ſent you this *Grecian*, a man in holie orders, not meanelie skild in the *Greeke* tongue, a member of our Church of *Alexandria*, well borne, and of readie capacitie: who, we hope through Gods grace, and your helping hand, will make no ſmall progreſſe in learning in ſhort time: And for that (as your letters teſtifie) this our Motion is well entertained by the moſt renowned and the Lords annointed, *Iames* the firſt: let thankes firſt be returned to him, for his great goodnes, wherin he doth neerelie reſemble the bountie of our heavenlie King: And indeed no leſſe could be expected from him, upon whom God hath plentifullie ſhowred downe his bleſ-

ſings;

sings, and by his speciall Providence set him upon the throne of so great and powerfull an Empire: wherefore we beseech your Grace, to tender our most humble respects, and dutifull prostration, to his most excellent Majesty, to whom we wish from the verie bottome of our heart, a long life, and fulnesse of dayes. Next we humbly crave of his Majestie, that he would be pleased out of his imbred (I had well-nigh said) infinite bountie, to vouchsafe to let a little sparke light upon our Metrophanes: Lastly, if any thing be omitted in these our letters, which might conduce to the farther instruction and furthering of this our countriman, it may easily be supplied by your graces wisedome, whom God hath lifted up, and set as a beacon in a high place, to give light, not onelie to the *Britaine*; but also to the *Grecian* coasts: Farewell most Reverend and wise Prelate. The Lord grant you a long and prosperous life, together with strength to undergoe your great charge, and to manage the weighty affaires both of Church, and common wealth.

Ad verbum, *most blessed.*

*From Egypt Cal. Mar. in the yeere of our Lord.* 1616.

*Geogius*

*Georgius Abbat*, divina providentia Archiepiſcopus *Cantuarienſis*, totius *Angliæ* Primas & Metropolitanus, ſanctiſſimo domino, & fratri, Cyrillo, *Papæ & Patriarchæ Alexandrino*, & Iudici œcumenico, in Chriſto ſalutem.

*Cum multa ſint quæ univerſalis Eccleſiæ in membris ſympathiam, ſuaviſſimamque conſpirationem loquantur: tum eandem vel hinc maxime in hoc tempore perſentiſco, quod mihi fraternitatem veſtram de facie nunquam cognitam, longiſſimiſque adeo terræ mariſque ſpatijs diſſitam, tanquam præſentem ambabus datur ulnis amplexari; utrumque nempe fidei unitate colligante, & communi charitatis vinculo conſtringente, per unum eundemque ſpiritum. Quo Chriſtum, quem uterque ſpiramus, meritis celebramus laudibus, vobiſque pacem eccleſiaſticã, nullo (ut affirmas) ſchiſmate, aut malo inteſtino turbatam ex animo gratulamur, nec non externam tranquillitatem haud quidem omni ex parte inviolatam et halcyoniam, ſtupendam tamen, quâ etiam inter hoſtes Chriſtiani nominis acerrimos infenſiſſimoſque fruimini juxta illud prophetæ Regis de Chriſto vaticinium*, dominare in medio inimicorum tuorum. Pſal. 110. 2. *Veſtram et nos viciſſim rogamus pietatem, ut nobiſcum unâ lætetur de varijs dei donis in eccleſiam Britanicam affatim effuſis. In qua (quod olim de noſtris inſulis veſter Chryſoſtomus*) audire eſt ubique populum è ſcripturis ſacris Philoſophantem, voce quidem peregrina, fide domeſtica, linguâ barbarorum, utentem moribus ſanctorum. Chyſoſtom. homil. quod utilis ſit ſacræ ſcripturæ lectio. *Etenim quod in eccleſiis Romano pontifici dicatis obtineri nequit, populus Chriſto colendo addictiſſimus in clariſſima evangelij luce verſatur*

versatur, & aqua vivifica rivis limpidissimis, arcente nemine, sitim abunde explet. Ac ad disciplinam quod spectat (quod in alijs ecclesijs etiam a face papismi repurgatis, aliter habet) antiquissimam ecclesiastici regiminis formam distinctosque ministrorum gradus retinemus. Hæc nobis æternùm servet bonorum omnium largitor Deus, ut nos (quæ naturæ nostræ est pravitas) propter peccata nostra, maxime labem animi minus grati jamdiu meruimus, ut candelabrum nostrum aureum, suo dimoveretur loco, nosque omni sacrarum scripturarum luce penitus destitueremus. Nec enim hæc quibus fruimur bona, nostris (quæ nulla sunt) meritis accepta ferimus, sed divinæ primum misericordiæ, deinde singulari qua electum suæ gloriæ organum complectitur charitati, regem dico serenissimum Iacobum, qui laudatissimæ Elizabethæ, tum regni, tum religionis hæres, utraque & firmat legibus, & illustrat exemplo. Etenim non solum assiduum se præbet sacrarum concionum auditorem, & ad tremendam mensam dominicam in celebrioribus præsertim ecclesiæ festis convivam, sed etiam, quod exemplo majus, & in Rege magno maximum,

Qui tot sustineat, qui tanta negotia solus:

de abstrusissimis scholæ mysterijs cum episcopis in palæstrâ theologicâ exercitatissimis nervoce disserit. Imo & de re theologicâ multa calamo regio accuratè exaravit, quæ nuperrimè typis mandata sunt, ad fidem orthodoxam stabiliendam, & errores præsertim pontificios convellendos. Talem tibi tantumque regem perquam gratulor amicum, qui lectis vestræ sanctitatis ad me literis, vestram Beat: pie resalutat, & de vobis honorificè loquitur. Ac quo suam erga vos benevolentiæ testatiorem redderet, mihi in mandatis dedit, ut dilectissimus vester Metrophanes humaniter, amiceq; exciperetur. Quem quidem ego, ut amoris in me vestri obsidem, arrhamque pretiosissimam in sinu habebo; & qua illi necessaria erunt, aut opportuna, omnia haud gravate impendam. Iam verò etiam generosum hunc è seminario græcanico surculum, quò apud nos germinet, fructusque maturè proferat horto amænissimo inserui, Academiæ Oxonienſi, Bibliotheca instructissima, & septendecim collegijs splendidissimis conspicuæ, in quibus,

stu-

*studiosorum, eruditorumque gens numerosa tanquam in Prytaneo publice alitur, Horum catalogo vester inscriptus jam est Metrophanes, qui cum maturuit, & fructus uberes exerurit, prout vestræ prudentiæ visum fuerit, & e re erit vestræ ecclesiæ, aut apud nos fixas aget radices, aut in natale solum denuò transplantandus remittetur. Quod reliquum est, vestram (sanctissime frater) imploramus pietatem, ut precibus ad deum assiduis ecclesiam Britanicam habeatis commendatam, sicut & nos pro vestra græca itidem interpellabimus: ut illa una cum tota catholica divinæ providentiæ præsidio seu muro circumcincta, in veritate juxta ac pace firmetur. Nec non ut ab emissarijs istis novatoribus Christianam veritatem pariter ac libertatem cuniculis oppugnantibus liberetur. Quos inter imprimis cavenda & averruncanda pseudomonachorum turba recens e figulina prodeuntium, intemerandum servatoris cognomen sibi arrogantium, qui pacem sectari se profitentur, turbant tamen miscentque omnia, & veritati unice studere videri volunt, equivocum tamen mendacium, etiam perjurio implicitum dogmatizant. Ab his vulpeculis lupisque rapacibus universis gregem suum tueatur magnus ille ovium pastor, unaque vestram pietatem in gratia perpetuaque felicitate conservet.*

Londini Novembris 17. 1617. vestræ beatitudinis frater amantissimus, & in Christo conservus, Georgius Cantuariensis.

George Abbat, by the divine providence Archb. of Cant. Primate of all England, and Metropolitan, to Cyrill his moſt honoured Lord and brother, the *Biſhop and Patriarch of Alexandria, and iudge œcumenicall ſendeth greeting in Chriſt.*

Ad verbum *moſt holy.*

Bif. ad ver. Pope. *which title was anciently given to all Biſhops, and is retained this day in the Greeke Church.*

AS in manie things elſe the ſympathie of the Catholicke Church, and the moſt ſweet communion among her members manifeſteth it ſelfe: ſo at this time eſpeciallie it appeareth to me, in this that I have opportunity to ſalute your brotherhood, whoſe face I never ſaw, and embrace (as it were) with both armes, a perſon diſtant from me manie 100. miles, and ſevered by a large tract both of land and ſea: yet the unitie of faith ioyneth us, and the bond of charitie tieth us faſt together, through one and the ſame ſpirit. By which we worthilie magnifie one Chriſt, whom we both profeſſe, and hartilie congratulate the peace of your Church troubled with no ſchiſme (as you intimate) nor other inteſtine evill. Alſo we reioyce together with you for your outward tranquilitie & after a ſort halcion daies, which you enioy, and though even amidſt the ſworne and moſt implacable enemies of the Chriſtian faith, whereby the words of the Kinglie Prophet

Profeſſe. ad ver. *we both breath.*

*Pſal.* 116. 2.

phet are concerning Christs kingdome accomplished in you, *be thou ruler in the midst of thine enemies*. We in like manner, beseech your Grace to blesse God with us for the manifold gifts of his bountie liberallie bestowed upon our Churches of great Britaine, wherein that which your *Chysostome* spake of old concerning our brittish Islands is verified at this day, *every where a man may heare the people discoursing of the Scriptures, strangers indeed in speech, yet of the houshold of faith, in tongue barbarians, but in conversation drawing neerer unto Saints*, for the Christian Laitie in our Churches (which is not permitted in the Roman) walketh in the most cleare light of the Gospell, and drinke their fill of the pure streames of the water of life in Scripture, none driving them from thence, but rather encouraging them there, abundantly to quench their thirst. And for discipline (which is not so in other reformed Churches) we retaine the most ancient forme of Church governement, and distinct orders and degrees in the clergie in everie Dioceese. The fountaine of all goodnesse continue these blessings unto us still, though wee (such is the corruption of our nature) by reason of our sinnes, especially the staine of ungratefull hearts, have long ago deserved, that our golden Candle-sticke should be remooved and we left in the darke utterlie destitute of all comfortable light of Gods word: for farre be it

Ad verb. *pietie.*

it from us to ascribe these extraordinarie blessings of God to our merits, which we know are none at all. But first we attribute them to Gods mercy; next, to the singular love which he beareth to his anointed, our Soveraigne King *Iames* the choise instrument of his glory, Heire to Queene *Elizabeth* of blessed memorie, aswell in her religion, as in her Realmes: both which he establisheth by Law, & is a principall ornament to both, by his princely example: for he is, not only a constant hearer of Sermons, and a most devout partaker of the Sacrament, & religious observer of the festivals of the Church: But, which is beyond example, and most to be admired in so great a King, who alone beares the burthen of so weightie affaires, he strongly maintains argument with his Bishops (best versed in controversies) about the most intricate points of Schoole Divinity. Moreover we are indebted to his Roiall pen for many excellent Treatises written by him, and lately printed by speciall command, wherin he fortifieth the orthodox faith, and demolisheth the Romish forts newly erected against it. I am exceeding glad that your Grace hath purchased unto you the frienship of such, and so great a Monarch; who most curteously returnes your Salutations and speakes all good of you; and in testimonie of his great good will unto you, gave me charge to make much of yout *Metrophanes*.

whom

whom I receive from you, as a pledge of your love, and moſt precious pawne of our indiſſoluble friendſhip, and accordinglie I will ſee him provided of all things fitting. And for the preſent, I have ſet that noble plant rakē out of your Greeke Nurſerie, in a moſt fertile garden: to the end, it may grow the faſter, and more kindlie and maturelie beare fruit among us; I meane the Vniverſitie of *Oxford*, beautified with ſeventeene Colledges fairelie built, & a Librarie furniſhed with infinit varietie of Bookes, in which Academie, as in the Prytaneum of *Athens*, a multitude of learned Students is maintained at the publique charge: into which number your Metrophanes is admitted, who as ſoone as he ſhall grow ripe, and fructifie among us, as your wiſedome ſhall thinke fit, & it ſhall ſtand with the good of your Church: either his Root ſhall be fixed with us here, or he ſhall be returned backe, to be tranſplanted in his native ſoyle. For concluſion, we moſt earneſtly deſire your affectionate prayers (moſt holie brother) for our Brittiſh Churches, as we alſo ſhal not ceaſe to offer up our fervent devotions for your Greeke Church, that you together with all the members of the Catholique Church may be compaſſed with the Divine cuſtodie, as with a wall of braſſe, and may be eſtabliſhed in Truth and Peace together, and withall, that you may be freed from thoſe prying innovators (you

ſpeake

speake of) who undermine, as well Christian veritie as liberty, among whom you are chiefly to beware of a sort of Monkes newlie come out of the Romish forge, assuming to themselves the most venerable name of our Saviour, who professe themselves to follow peace, yet trouble all the Christian world: and they would seeme to teach onely the truth, yet deliver doctrinally the art of lying, even with implied periurie, under the name of equivocation, from these Foxes and ravenous Wolves, the great Shepheard of the sheepe preserve his flocke, & in it your Grace, crowning you with his manifold favors and perpetuall felicitie.

Ad verb. *Pietie.*

*London, November the 17:*

*Your Graces most loving Brother and fellow servant in Christ*

Ad verbum *Your blessednesse.*

GEORGE CANT.

# Of the Religion of the Ancient Christian *Britans*, and how they differed *from the now Romish Church in the points, in which they dissent from the Protestants.*

AS I doe write of the Religion of other Countries, so I purpose to say somewhat of our owne, and in this Treatise I will set downe:

First, from whom the *Britans* received first Christianity.

Secondly, the continuance of Christianity in *Britaine*.

Thirdly, in what points the *Britans* differed from the now *Roman Church*.

For the first, to speake a few words of the holy men, *viz.* of our spirituall fathers by whom we were first begotten in Christ. 1. From whom the *Britans* received first Christianity.

*John Capgrave* writeth, *That* Ioseph *of* Arimathea, *and his son* Ioseph *and ten others travelled through Britaine, & preached the Gospell there.*

*In vita sancti Ioſephi.*

Cardinall *Baronius* also reporteth out of a most ancient record in the *Vatican Library*, of *Ioseph* of *Arimatheas* preaching here, his words are, *Lazarus, Mary Magdalen, Martha, and Marcella a servant whom the Iewes hated more then others, to be banished* Hierusalem, *and with* Maximinus *a Disciple, to be put to sea in great danger in a ship without oares, whom they report by the providence of God, to have arrived at* Marseilles: *And they report,* Ioseph *of* Arimathea, *that noble* Decurion, *to be partner with them in the said danger, whom they affirme to have sayled out of* France *into* Britaine, *and there ended his dayes.*

*Insuper colligere possumus hoc quoq; tempore Lazarum, Mariam Magdalenen, Martham, & Marcellam p, diſſequam Hierosolimis pulsos esse, & unà cum Maximino Discipulo navi absq; remigio impositos, incertum periculum mari fuisse creditos quos divina providentia Marsiliã tradunt appulisse, Comitemq; ferunt ejusdem discriminis Ioſephum ab* Arimathæa *nobilem Decurionem, quem tradunt ex Gallia in Britanniam navigasse, illicq; diẽ clausisse supremũ.* M. S. *histor. Angl. quæ habetur in Bibliotheca Vaticana*

And whereas some doe honour *Britaine*, affirming the holy Apostles *St. Peter, St. Paul,* and *St. Simon Zelotes* to have preached there, I finde none of these (if they were here at all) to have beene before *Ioseph*, whom Historians testifie to have preached first here, as *Georgius Maior* affirmeth, *The light of the Gospell to be first kindled in* Britaine *by* Ioseph *of* Arimathea.

*Evangelij lucernã in Britannia primũ accensam esse per Ioſephum Arimathæum in præfat. quadam Conſut. Apol. cap. 15. Sect. 3. Britannos*

And *Saunders* to this purpose hath these words, *It is affirmed that* Ioseph *of* Arimathea

*first*

first converted the Britans, and to have erected the first Church in that nation.

*ad fidem Christi primus convertisse, primamq; Ecclesiam in illa natione erexisse perhibetur*

And Bishop *Covarruvias* writeth more largely, That Ioseph of Arimathea came into Britaine, and when hee and his companions had preached the holy Gospell, &c. there hee laid the first foundations of Religion. D. Pitseus also writeth, that he is certainely perswaded, that Ioseph was the first Apostle of our Isle.

*Iosephus ab Arimathæa, in præfat. ad lib. de schis. Angl.*

*Venerat olim in Britanniã quæ nũc Anglia est Ioseph ille ab Arimathæa civitate oriundus, atq; in eo loco tam ipse quàm ejus socij cum de Evangelio prædicarent, &c. ibi novæ religionis prima jecerunt fundamenta. In præfat. ad Philip. Hisp. Regem. Grand. impost. pag. 35.*

*Pitse. de illustr. Brit. scriptoribus, pag. 75.*

Of Iosephs building of a Church at Glastonbury, of his buriall there, of an ancient Table that did hang in the Church there as (Histories report) yea, in some of the ancient Charters of our Kings to Glassenbury, it is affirmed, the said Church to be built by the Disciples of our Lord.

*Camden in Somersetshire. Hen. 2 Tempore ut scimus sũmo Tiberij Cæsaris radios suos primus indulget Christus, id est, sua præcepta Christus. Gildæ. epist. fol. 9.*

But more especially for the time of Iosephs comming thither, in which the Britans received the faith first, Gildas the ancient Historian of our nation, who lived in the first century, and for his wisedome was called Sapiens, testifieth viz. Scimus, we know (he doth not say it is reported) that in the time of Tiberius the Emperor, this Iland received the faith.

*An. Christi 35. & anno Tiberij 19. Baron. Annal. an. 35.*

And Cardinall Baronius setteth downe the yeare of Iosephs comming, out of that ancient Record in the Popes Library, viz. in the 19 yeere of the reigne of Tiberius the Emperor, and in the 35 yeere of our Lord.

In this 35 yeere of Christ Historians report, that great persecution to be against the Church which was at *Hierusalem*, mentioned in the *Acts*, in which the Disciples were dispersed. Also about this time *Stephen* was stoned, and about this time the *Cardinall* relateth in his *Annals* out of *Lucian*, that the *Jewes* finding *Nicodemus* to be one of Christs Disciples, deprived him of his dignity, excommunicated him, and banished him *Hierusalem*.

*Acts* 8.

*Lucianus memorat prodidit de Nicodemo Christi Discipulo, sic dicens, Cognoscentes Iudæi illum esse Christianum, amoverunt illum è principatu suo, & anathematizaverunt, & eum de civitate exulaverunt in Epist. de inventione Sanct. Stephani. Annal.*

Also divers testifie, that the malice of the *Iewes* was so vehemently incensed against *Ioseph* for burying of *Christ*, that they presently inclosed him a close prisoner in an obscure Cell, watched by the *High-priests* themselves, and that he was thence miraculously delivered.

*Antiq. Glass. apud Capgr. in vit. Sanct. Iosephi Drogo Episc. Hostiens. histor. de morte & resurrectione Salvat.* cited by *Brought. pag.* 136.

And whereas some would have *Rome* to be our *Mother Church*, Cardinall *Baronius* also writeth, *That in the 39 yeere of Christ: and in the first yeere of* Caius *the Emperor, the Church of* Antioch *was instituted by* St. Peter, *where he was seated seaven yeeres, as many Authors also write, before he came to* Rome. By which computation of times I gather, that the *Faith* was *preached* in *Britaine* some yeeres before there was a Church founded in *Rome* by Saint *Peter*:

*ter*: But to helpe all this, some of them would have *Iosephs* comming into *Britaine* 28 yeare after the time mentioned, *viz.* in the 63 yeare of Christ, which if it should be true; yet the keeping of Easter, Baptisme without Crisme, having Priests married, with divers other customes used by the *Britans*, at the comming of *Austen*, and before. In which the *Britans* followed the customes of the Easterne Church, and differed from the *Roman* Church, manifestly sheweth that the *Britans* received their first Christianity from the East Church, and not from *Rome*, whose customes they did not, nor would not observe.

By this it appeareth that the Church of *Rome* is not our mother Church, but a sister onely, and that a younger too; howsoever her flatterers would make her mother of all Churches; yea of *Hierusalem* it selfe, which is the Mother of us all.

And these are the holy men who preached the Faith first heere, preserved, and sent to us by Almighty God; according to that of the Prophet *Isay*: *And I will send those that escaped of them unto the Nations, &c. and to the Isles a farre off, that have not heard of my fame, neither have seene my glory, and they* *Isay 66. ver. 19.*

*shall declare my glory among the Gentiles.*

To conclude this point of the first planting of the faith among us; *Hector Boetius* telleth us that the *Druyds*, the old ancient *British* Doctors taught, one onely God, the immortality of the soule; and allowed not the worship of God in Images: *Postel* reporteth also, that they propheſied of a Virgins conception.

*Boet. Chron. Scotorum lib. 2.*

*Postel cited by Speed lib. 6. pag. 204.*

## Secondly for the continuance of *Christianity in Britaine.*

*Continuation of Christianity in Britaine.*

Although that some pretend that at the comming of *Austen* the Monke, Christianity was lost in *Britaine*; yet *Historiographers* witnesse the contrary, as *Beda* testified that at the comming of *Austen* there were in *Britaine* seven Bishops, and above 2000 Monkes belonging to the Monastery of Bangor onely, and many learned men, and also *Queene Berta* was then Christian, and had attending upon her for her Chaplaine, one *Luidhard*, a Bishop whom *Capgrave* calleth the fore-runner and porter

*Bed Eccl. Hist. lib. 2. cap. 2*

*Luidhardus praecursor et Ianitor venturi Augustini Capgrave in vit. Aug.*

ter to give *Austen* entrance, and that Christianity was among us before *Austens* comming: Bishop *Jewell* prooveth out of St. *Chrysostome*, who lived about the yeare 400: and out of St *Hillary*, who lived about the yeare 360: and *Origen* who lived abont the yeare 230: and *Tertullian* who lived about the yeare 200. *Bishop Iewel: defen pag.* 11.

And this will also appeare by the Epistle of *Eluthering*, Bishop of *Rome* sent to *Lucius*; and before *Lucius* time, I read of *Joseph* a Bishop, sonne of *Joseph* of *Arimathea*, who came hiher with his father and others: Of *Aristobulus* being one of the seaventy Disciples, whom some report to have beene an Arch-Bishop in *Britaine*: of *Claudia Ruffina* a noble *British* Lady, wife (as is delivered) to *Rufus Pudens* a Senator of *Rome*, whom St. *Paul* is thought to have mentioned in these words; *Ebulus, Pudens, Linus Claudia*, and all the Brethren salute thee: This *Claudia* is reported to have written a booke of Epigrams, an Elegy of her husbands death, and verses of divers kinds. *Doroth in synops.* *Pits. de illust. Brit. script. pag.* 72.

And of *Augulus* Bishop of *Augusta* or *London*; (so called before *Lucius* his time) and of *Sanctus Beatus*, and *Mansuetus* Bishops: This *Beatus* before named, was a Noble-mans

sonne.

*in his Histor. of German cit. by Master* Speed.

sonne in *Britaine*, and called *Suetonius* before his Baptisme, as *Rhenanus* reporteth.

*Speed pag.* 303.

*George Owen* in his pedigrees telleth us of *Eurgaine* Sister to *Joseph* of *Arimathea* married to a *Britaine* called *Sciarklots*; I read also of *Pomponia Grecina* a Christian, wife to *Aulus Plantius*, the first Lievtenant of *Britaine*: yea, some of the *Roman* Deputies heere were converted, even in the day-spring of Christianity, as *Trebellius Pertinax*, and others which were motives to King *Lucius* more publickly to maintaine the Gospell.

*Idem. pag.* 304

*Hollinsh. lib.* 4. *ca.* 9

*Monke of Burton cited by Speed. Loc. citat.*

And some tell us of nine learned men of *Grancester* who were baptized, and preached the Gospell in *Britaine*. Also King *Lucius* surnamed *Lever Maur* being instructed by *Elvanus* the Brittish Doctor, (who is said to have composed a Booke *De origine Ecclesiæ Britannicæ*) and by *Meduinus*, and also by *Damianus* and *Fugatius* sent to him from *Eleutherius* before named, and having also received Baptisme from the said *Elvanus* (who was afterwards Arch-bishop of *London*) and *Medvinus* as the old Chronicle of *Landaff* testifieth, the same *Lucius* I say, about the yeare 180, changed the seats of the Arch-Flammins of *London*, *Yorke*, and *Chester* into the Sees of three Arch-Bishops and of the

*Pits. lib. citat.*

*Quorum sancta predicatione Lucius et totius Britanniæ primates Baptismum susceperunt. Lib sanct Teiliavi eccles. Landav Archiepiscopi.*

*Dicetas Deane of London a manuscript in the Kings Library ad annum.* 178 *Hist. Brit. pag* 112.

*Flammins*

*Flammins* into the Sees of Bishops, and the Temples vowed to Idols were consecrated to the service of God. *Thomas Rudbourne* a Monke of *Winchester* : *Moratus* an old *British* writer, and others testifie, that *Denotus* was Bishop of *Winchester*, and all the possessions of the Pagan *Flammins* there were conferred upon him and his Clergy, which were so ample, that even about the City all the lands within twelve miles of it on all sides were belonging unto it, containing in number 32 villages. And thus the *Britans* had for their greatest glory, the happinesse to see and enioy the first Christian Prince of the World.

*Thom. Rudborn Chron. maior Morat lib. 1 ca. 9. Nicol. Harpsfield Hist. Eccles. pag. 6 cap. 3 cited by Broughton Eccle. Hist. of great Brit. pag. 320.*

It is reported that King *Lucius* was the founder of St. *Peters* Church at *Cornehill* in *London*, placing therein one *Thean* an Arch-bishop, and that the Metropolitan See continued in a succession of Arch-bishops there about 400 yeares, untill the comming of *Austen* : who translated this Arch-bishops seate from *London* to *Canterbury*: There remaineth in the said Church a Table, wherein is written that King *Lucius* founded the same Church to be an Arch-bishops See, and that it so endured the space of 400 yeares: I doe finde the names of these Arch-bishops of

*London, Thean, Elvanus, Cadar, Obinus, Conan Paladius, Stephan, Iltut, Theodwyn* or *Dedwin, Thedrid, Hilarie, Restitutus Guertelinus* or *Guitelinus, Fastidius Vodinus, Theonus, &c.*

*Elvanus* built a Library neere St. *Peters* Church in Cornehill, hee was a godly, learned, and grave man, brought up in the schoole of *Ioseph* of *Arimathea*, and converted many of the *Druydes* to the Christian faith.

*B. Godw. pag. 226*

*Pits. lib. cit. pag. 78*

*Restitutus* was present at the Councell of *Arles*, about the yeare 336, and subscribed, this Bishop was a married man.

*B. God. Restitutus homo coniugatus.*

*Fastidius* before named lived *Anno* 420, and is commended to have bin a diligent Preacher, and to have written divers books, as *De fide, et vita Christiana de doctrina deo digna vel, spirituali.*

*Pits. lib. citat. p. 86.*

Also the Arch-bishoprick of *Yorke*, as some say, was founded *Anno.* 180, by King *Lucius*, who placed *Sampson* there.

*Bishop Godwin.*

*Taurus* was afterwards placed there by *Constantius Clorus.*

*Pyrannus* by King *Arthur*, and *Tadiachus* was Arch-bishop there, in the time of the *Saxon* persecution.

I read that there was also an Arch-bishoprick founded in *Wales*, and that *Dubritius* was Bishop there, who resigned to his kinseman *David*

*David*, who sate 65 years: he dyed *Anno* 522. This *David* was uncle to King *Arthur*, son to *Xanctus* a Prince of Wales, begotten upon *Melcana* a Nun, a man of great learning, and austerity of life; by his diligence the Pelagian heresie was cleane rooted out, he lived 146 yeeres, and was canonized for a Saint five hundred yeares after his death: This *David* wrot a booke against the Pelagians, and also some other treatises. *Pits. lib cit pag. 95*

King *Lucius* also surnamed *Pius* founded the *Academie* of *Banghor* in the favour of good Arts, and learned men. *Pist. pag. 79.*

It appeareth by *Gildas* that the *Britans* used great solemnity in their ordination of Priests, and had other prayers, lessons, and Chapters, then are used by the *Roman* Church. *Gild. ep. fol. 93*

*Beda* also reporteth that there was not in all *Britaine* a Bishop Canonically ordeyned. (that is to say of the *Roman* Communion) But *Winie* Bishop of the West Saxons: This *Winie* was one of the Bishops that consecrated *Ceadda* Archbishop of *Yorke*, who was Scholler to Bishop *Aidan*. *Bed Hist. lib 3 cap. 28 non enim tunc erat ullus intota Britannia excepto illo Wini. cãonice ordinatus Episcopus.*

I read also before the comming of *Austen*, the *British* Bishops, to have been assisting in

divers Councels, as in the Synod of *Arles An.* 325 in *France*, to which *Restitutus* subscribed & others; also to the Councel of *Sardis*, *An.* 350. Also to the Councel of *Ariminum*, where St. *Hilarie* greatly commendeth the *British* Bishops, for their Zeale in maintaining the truth against *Arrianisme*, and also they resorted to the Councell of *Nice* and others.

*Britannorum Episcopi ad magnũ Sardicum concilĩ contulerint Athanas. Apol. 2. Tom. 2*

*Brough. Eccles. Hist. of Brit. fol. 545*

Thus Christianity flourished in *Britaine*, and the nine first persecutions they felt not, but only the tenth, which was under *Diocletian*, which was about the yeare 305, in which S. *Alban* our first Martyr, accounted with *Amphibolus*, *Lucius*, *Aron*, & many more, suffered cruel Martyrdome for Iesus Christ sake: this persecution was staid by *Constantius Clorus* Father to *Constantine*.

And againe although they were miserably afflicted by the invading *Hunnes* and *Picts*, whose Captaines were *Gnavius* and *Melga*, yet the *British* Church was like the Bush which *Moses* saw burning without consumption of the substance.

*Baron. Sigon.*

About the yeare 412 *Pelagius* began to broach his heresies publickly, & the yeare 429 *Germanus* and *Lupus* came out of *France*, at the intreaty of *Aurelius Ambrosius* to yeeld their helpe for extinguishing of the foresaid heresie. But

But the cruellest persecution that ever the *British* Church suffered, was under the Pagan *Saxons*, and others whom *Vortiger* called in for his helpe, having murthered his Soveraigne Lord *Constance*, invaded his Crowne, and fearing the revenge of *Aurelius* and *Uter* brethren to the said *Constance*. Also this *Vortiger* put away his wife, & married *Rowen* Daughter to *Hengist*, an Infidell, King of the *Saxons*, hoping thereby to have strengthned himselfe: And for this being reproved by *Vodinus* Arch-bishop of *London*, he caused him to be put to death: for these sinnes and others, *Almighty God* sent downe his heavy iudgments not onely upon *Vortiger*, who was burned in a Castle with his Concubine by lightning (as some say) but also upon the *Britans* for their sinnes, as *Gildas* writeth, *Britones propter avaritiam & rapinam Principum, propter iniquitatem & iniustitiam Judicum, propter desidiam prædicationis Episcoporum, propter luxuriam & malos mores populi perdidisse patriam*: that is, *The Britans for the covetousnesse and oppression of the Princes, for the iniquity and iniustice of the Judges, for the negligent Preaching of the Bishops, for the luxury and evill manners of the people lost their Country.*

*Hen. Hunting. Lib. 2. fol. 138.*

These *Saxons* cruelly murthered the Christians polluted the Temples with the blood of their Priests, burning them, and committing all manner of Sacriledge and outrage, indeavouring to supplant Christian Religion. At this time true Religion suffered so much, that *Theanus* Bishop of *London*, and *Thaodiceus* Bishop of *Yorke*, with others, were forced to flie into *Cornewall* and *Wales*. After many battailes with the *British* Kings, the Pagan *Saxons* surprised a great part of this Island: but I read, *Wales* and *Cornewall* to have beene a Sanctuary to the Christians, the inhabitants being unconquered, and retaining true Religion amongst them: As the *Saxons* and other heathen Nations entred *Britaine*: so about this time, *viz.* in the yeere 456 *Genserícus* King of the *Vandals*, sack't *Rome*, and burnt some part thereof, and the whole *west* was in a manner overwhelmed with Paganisme; the *Italians*, *Spaniards*, *French*, and *Germans* returning every where to the worshipping of false Gods and Idols.

*Galf. Monum. lib. 4. cap. 12.*

*Quum passim Itali & Hispani & Germani, & Galli ad Deorum Idolorum q̄ cultū redirent. Arnold. Merman. Theatrum conversf. pag. 28.*

Now in these times Almighty God reserved a seed among us: and herein we may see and adore the great goodnesse of God, that the knowledge of holy Scriptures was preserved

served among us in that inundation of *Barbarisme.*

*Hitherto saith* Curio, *it might seeme, that the studies of wisedome should quite have perished, unlesse God had reserved a seed in some corner of the world, among the Scottish and Irish somewhat as yet remained of the Doctrine of the knowledge of God, and of civill honesty, becaus there was no terrour of Armes in the utmost ends of the world, &c.* Yea moreover, many Nations in *Europe* were recovered to Christianity by the learned of these Isles, as before is set downe.

*Hactenus videri poterat actum esse cũ sapientiæ studiis, nisi semen Deus servasset in aliquo mundi angulo, in Scotis & Hibernis haserat adhuc aliquid de doctrina cognitionis Dei, & honestatis civilis: quod nullus fuerit in ultimis illis mũdi finibus armorũ terror, &c.* *Jacob. Curio lib. 2. rerum chronolog. Relig.* ancient Irish. *pag.* 55. Histor. of *Britaine pag.* 214.

About the yeere 596, *Gregory*, Bishop of *Rome*, sent *Austen* the Monke, and others into *Britaine*, who (GOD assisting) mightily prevailed over the heathenish *Saxons* in *Kent*, so that there were in one day above 10000 men baptised, besides women and children in a River, the water being hallowed by *Austen*, he commanded the people to goe in by couples, and one to baptize the other in the name of the Trinity.

So also God mightily prevailed with the *British Bishops*, they converting the greatest part of the *Saxons*: Bishop *Aidan* converted *Oswald*, King of *Northumberland*, which *Bed. Histor. lib. 3. cap. 3. 6.*

King

King *Oſwald* diſdained not to preach and expound to his ſubiects and Nobles in the Engliſh tongue, that which *Aidan* preached to the *Saxons* in the Scottiſh tongue. And *Finan* converted the Kingdomes of the *Eaſt Saxons*, and *Mercia*: To uſe my Lord Primates words, by the miniſtery of *Aidan* was the Kingdome of *Northumberland* recovered from Paganiſme; whereunto belonged then beſide the ſhire of *Northumberland*, and the lands beyond it unto *Edenborough*, *Frith*, *Cumberland* alſo, and *Weſtmerland*, *Lancaſhire*, *Yorkeſhire*, and the Biſhopricke of *Durham*, and by the meanes of *Finan*, not onely the Kingdome of the *Eaſt Saxons* (which contained *Eſſex*, *Middleſex*, and halfe *Hartfordſhire*) was regained, but alſo the large Kingdome of *Mercia* was converted firſt to Chriſtianity, which comprehended under it *Gloceſterſhire*, *Herefordſhire*, *Buckinghamſhire*, *Oxfordſhire*, *Staffordſhire*, *Darbyſhire*, *Shropſhire*, *Nottinghamſhire*, *Cheſhire*, and the other halfe of *Hartfordſhire*.

Religion of the ancient *Iriſh. pag.* 115

*Bed. cap.* 21 [illegible]

The Scottiſh that profeſſed no ſubiection to the Church of *Rome*, were they that ſent Preachers for the converſion of theſe Countries, and ordained *Biſhops* to governe them, as namely, *Aidan*, *Finan*, and *Colman*.

*Colman* succesſively for the Kingdome of *Northumberland*, for the East Saxons; *Cedd* brother to *Ceadda* the Arch-biſhop of *Yorke* before named: And for the middle Angles, which inhabited *Leiceſter-ſhire*, and the *Mercians Diuma* for the paucity of Prieſts (ſaith *Beda*) conſtrained one *Biſhop* to be appointed over two people, and after him *Trumhere* and *Cellach Aidan*, came into England from the Scottiſh Iſland *Hy* now called *I. Collumkill*, which Monaſtery or Colledge was then governed by *Segenias*: My loving friend Captaine *Maſon*, who hath beene lately in that Iſland, telleth mee of the monuments of 30 Kings of *Scotland*, of 6 Kings of *Norway*, and of a *Biſhop* of *Durham*, who have have beene buried there.

*Idem cap.3.5.17. 25.26.cap.22.25. cap.21.24.*

*Paucitas, ſacerdotum cogebat unum Anſtititem duobus populis præfici. Idem.ca.21*

These *Biſhops Aidan* (a *Britaine* borne in *Northumberland*) and *Finan* among other before named, deſerve to be honoured of our *Britiſh* Nation, with as venerable remembrance as *Auſten* the Monke: for by their Preaching moſt of the Saxon Kings were converted, who with their ſubiects by little & little ſubmitted themſelves to the croſſe of Chriſt: So that in a Councell of Cliffe the Clergy did receive the Nicen Creed and the foure famous Councels.

*Aidanus natione Britannus: Pitſ. pag.108.*

*Bed.lib.4 cap.17. Hunting.lib.4*

Thus you see the progresse of Christianity in *Britaine*, untill the comming of *Austen*: and howsoever the Christians in *Britaine* suffered divers persecutions, yet the *British* Church failed not being deepely rooted in the Doctrine of the Apostles, and watred plentiously with the blood of Martyrs.

As in *Wales* there were many Bishops and holy men: so also in *Ireland* so many holy men lived before the comming of *Austen*, that it was called *The Island of Saints*: *Saint Patricke* in his time had founded there 365 Churches, and ordained so many Bishops, besides 3000 Priests. This *Patricke* wrote many bookes, and lived 122 yeeres. And in *Scotland* were many holy learned men, to whom with the other *British* we are as much beholding to for our conversion, and more too then to *Austen*, they converting and regaining the greater part of this Kingdome as before.

*Relig. ancient Irish. Ecclesias fundavit 365, ordinavit Episcopos eodem numero 365. Presbyteros usq; ad 3000 ordinavit Nenn. hist. Brit. M. S. lib. citat. pag. 79.*

The holy Bishops and Clergy of *Britaine* have wonne, and iustly deserved the honour to be the blessed instruments of converting the greater part of the *Saxons* in this Kingdome before, at, and after *St. Augustine*, and his holy associates preaching here, as *Broughton* saith.

*Brought. Eccles. histor. pag. 331.*

To

To conclude this with the saying of *Jeffery* of *Monmouth* who was a Bishop: *In the Countrey of the Britans Christianity flourished, which from the Apostles time never failed among them. After that* Austen *came, he found* 7 *Bishopricks, and one Arch-bishopricke, furnished with most religious Prelates, and many Abbates living by the labour of their hands, in which the Lords flocke kept the right order, &c.*

*In patria Britonũ (inquit) adhuc vigebat Christianitas quæ ab Apostolorum tempore nũquam inter eos defecerat. Postquam autem venit Augustinus, invenit in eorum provincia septem Episcopatus, & Archiepiscopatum unum religiosissimis Præsulibus munitos, & Abbates complures suarum manuum labore viventes, in quibus grex Domini rectum ordinem tenebat, &c. Galfred. Monumetensis lib. 8. Cap. 4. de Brit. gestis. Bal. de scriptor. Brit. pag. 65.*

## *Lastly, for the Religion of the ancient* Britans, *I finde it differing from that of the now Romish Church.*

I Doe not deny but that in this Countrey as well as in others, corruptions did creepe in by little and little: yet I read, that the Religion professed by the ancient Bishops, Priests, and Monkes, and other Christians in this land, was for substance the same with that which now by Authority is maintained here against the forraigne Doctrine brought in hither in later times by the Bishop of *Romes* followers: I speake

of the more substantiall points of Doctrine that are in controversie betweene the Church of *Rome* and us at this day, by which wee may see whether of both sides have departed from the Religion of our Ancestors.

## 1. *Supremacy.*

FIrst of all, for the Popes *Supremacy*, the maine Article of all, for deniall of which men are excluded Heaven, and cast into Hell, it manifestly appeareth, that it was no Article of the ancient *Britans* Creed.

*Gildas Sapiens* who lived long before *Austens* comming, sheweth that *Tu es Petrus* was not understood by the *Britans* to be spoken of *Peter* onely, *but to every true Priest, and to every holy Priest is promised whatsoever thou shalt bind on earth, shall be bound in Heaven; and whatsoever thou shalt loose on earth, shall bee loosed in Heaven.*

*Dynothus Abbas Banachorensis negat obedientiam ullam (praeter hanc quæ cæteris Christianis) Papæ debitam esse, &c. Britannos autem illius patriæ subditos esse Carleonis Episcopo anno 596. M.S. Sir Hen. Spelman.*

And *Dinot* Abbot of *Banghor* (who in his time wrote divers Bookes, and after his death was accounted a Martyr) *denieth*

*any*

*any other obedience to be due to the Pope of* Rome, *then that which is due to other Christians: and affirmeth the Britans of his Country to be subiect (under God) to the Bishop of* Caerlegion.

*Dinot.* wrote divers bookes. *Pits. de script. pag.* 104

*Austen* having procured by meanes of *Ethelbert* a meeting of divers *British* Bishops, and other principall of the Clergie, at a certaine place in *Worcester-shire*, called afterwards upon that occasion, *Austens Oake*, where by perswasions, threats, and all manner of meanes, he endeavoured to draw the *Britans* to an entire conformity with the Church of *Rome*, which then was falne from the purity of former times: whereas the *Britans* had still continued (as *Ieffery* of *Monmouth* saith) in the same tenor of pure Doctrine which they had received in the first Infancy of the Church, his Answer was short and peremptory, *That they might not submit themselves to him, having an Arch-bishop of their owne: That the Doctrine and Discipline of their Church they had received from the Apostles of Christ, neither would they change the same for any mans pleasure whatsoever.*

*Bed. histor. lib.* 2. *cap.* 2.

*Grex Domini rectum ordinem tenerent. Galfr. Monum. lib.* 11. *cap.* 12. *B. Godwin. pag.* 45.

*Austen* not discouraged, procured another meeting, to which many more of the *Britans* repaired then before. It is said, there were there seaven Bishops, *viz.* of *Hereford*

of *Landaff*, of *Paterne*, of *Banghor*, of St. *Assaph*, of the *Wiccians*, or *Worceſter*, and of *Morgan*.

*Bed. Hiſtor. lib. 2. cap. 2.*

Before this aſſembly certaine *Britans* thought it good to aske councell of a certaine holy man, to know of him whether he thought it beſt for them to ſubmit to *Auſten* or no; hee adviſed them if hee were a man of God, to take the courſe he ſhewed, and to follow the ſame: And when they asked him how they ſhould diſcerne whether he were ſuch a one or no, he pronounced this ſaying of our Saviour; *Take my yoake upon you, and learne of mee, for I am meeke and humble of heart*: If therefore this *Auſten* bee a meeke and humble man, it is an evident ſigne, that hee beareth the yoake of Chriſt, and offereth the ſame unto you: But if he be ſtout and proud, he is not of *God* you may be ſure.

This therefore is my adviſe, have a care that he and his company be firſt in the place where you meete: If then you being the greater number, he riſe not to doe you reverence, but deſpiſe you, deſpiſe you him alſo, and his Councell.

*Auſten* firſt entred the place with great pompe, and when the *Britaine* Biſhops came in,

in, never moved to rise or salute them: This they taking very ill, gainesaid him in every thing, exhorting one another not to yeeld a iot unto him by any meanes; for say they, *Hee that will not daine so much as to rise out of his Chaire to salute us, how much more when we have submitted our selves to his iurisdiction, will he despise us, and set us at nought.*

*Si modo nobis assurgere noluit; quanto magis si ei subjici caperimus nos pro nihilo contemnet Bed lib. 2 cap. 2.*

With this repulse *Austen* was so much moved, that he could not forbeare to send out threates against the poore *Britans* telling them; *That they which refused peace with their friends should shortly finde Warre and enemies*, how well he seconded his words by deeds, appeareth by the words of *Thomas Grey*: (who writ a Chronicle about 300 yeare since) *Austen being refused by the Bishops, and others learned of the Britans, complained to King Ethelbert, who forth-with levied his power, and marched against them, and slew them in most cruell wise, having no more regard of them, then a Wolfe hath upon sheepe.*

Another Chronicle reporteth that King *Ethelbert* sent to *Elfred* K. of *Northumberland* to helpe him, and that *Austen* met them at *Chester*, upon this occasion the *Britans* received a great overthrow, for besides an infinite number of Souldiers & men of Armes,

*B. Godwin. pag. 45*

a great

a great company of Monkes were ſlaine, no leſſe then 1200 that never fought at all, but onely by prayer: Of all others of the Clergy, the greateſt ſpleene was againſt them, as the greateſt wrong-doers; becauſe they would not receive quietly the yoake of a forraigne and uſurping iuriſdiction obtruded unto them.

Theſe Monkes although they reiected the *Roman* yoake, and would have no communion with the *Roman* Church, yet they were not accounted damned perſons according to the new tenet, but eſteemed as holy Martyrs even to this day.

As by the former Hiſtory we finde, that the *Britans* were not ſubiect to the Biſhop of *Rome*: ſo alſo it appeareth by that, *Gregory* was ignorant whether the *Britans* were Chriſtians or Pagans: For it is written by *Paulus Diaconus*, that when *Gregory* ſaw certaine *Engliſh* children in *Rome*, and askt of what Country they were of, and being anſwer'd, that they were of *Britaine*, hee asked againe, whether the Iſlanders were Chriſtians, or no, &c. Now there being then in *Britaine* an Arch-biſhop, and ſeaven Biſhops, and many Chriſtians: *Gregories* ignorance of them manifeſtly ſheweth, that theſe

these Christians were not subiect to the *Roman* Bishop.

*Paulus Diac. in vita Greg. Lib. 2. cap 21.*

In al *Austens* Arguments to perswade the *Britans* to submit to the *Romish* Bishop, he dothnotso much as once challenge them, to be first converted by the *Romish* Church, and so to be subiect to the Bishop of *Rome*, as now the *Romists* pretend.

One reason I will adde more against the supremacie taken from the Epitaph, engraven upon *Austens* Tombe, which (me thinks) might sufficiently perswade us that things were farre otherwise at that time, then now, *viz. Hic requiescit Augustinus Doroberniæ Archiepiscopus qui olim huc a Beato Gregorio Romanæ urbis Pontifice directus, &c. Here resteth the Body of Augustine the first Arch. Bishop of Canterbury, who was sent into this Land by Saint* Gregorie, *Bishop of the City of Rome.* It plainly appeares by this then that *Gregory* was Bishop of the City of *Rome*, and not of the Christian World.

Moreover, itseemeth that the anciẽt *Britans* did not observe the decrees of the Bishops of *Rome*. *Victor* Bishop of *Rome* about the yeare 192 made a constitution for the time in wch Easter should bee kept: which the *Britans*

did not as yet obſerve, untill it was eſtabliſhed in a Councell in *England* under *Theodore*, Arch-biſhop of *Canterbury*, about the yeare 668. Alſo Pope *Syricius Nicholas* and others forbad Prieſts marriage: but it ſeemeth, that the Prieſts of this Land were not prohibited thereby: for *Huntington* telleth us, that *Anſelme* firſt prohibited Prieſts marriage in *England* many hundred yeeres after in a Councell at *London*.

Alſo although Pope *Conſtantine* held a Councell in *Rome* for Image-worſhippe, yet *Brithwald*, Arch-biſhop of *Canterbury*, called a Councell at *London* about the yeere 714, by which Images were erected among us.

I doe finde ſome of the Biſhops of *Romes* Councels and Decrees to bee confirmed by our Biſhops in their Councels: as Pope *Martin* held a Councell in *Rome*, which was received by *Theodore* Arch-biſhop of *Canterbury*, in a Councell held at *Headfeild*: (as *Beda* writeth) and as we received Pope *Martins* Councell: ſo the Pope received the Councell held then by *Theodore*.

*Bed. lib. 4. cap. 17. Suſcepimus ſynodum quæ facta eſt in Urbe Roma in tempore Martini Papæ beatiſſimi.*

Moreover, *Ordericus Vitalis* writing of a Councell held in *Avergne* by the Pope, telleth us, that the Biſhops of *Normandy* returning

*Bed. cap. 18.*

ning home, confirmed the ſaid Councell at *Roan*: Alſo our Kings in theſe times, although they much eſteemed and reverenced the Biſhops of *Rome*, yet as Chriſts Vicars in their owne Kingdomes, (as *Eleutherius* calleth *Lucius*) they ordayned Biſhopricks placed Biſhops, and conſtituted Eccleſiaſticall Lawes.

King *Lucius* appointed three Arch-biſhoppricks and divers Biſhopricks in this Kingdome: and *Cinwall* King of the *weſt Saxons*, without the knowledge of his Biſhops, divided his Kingdome into two *Sees*. *Bed. lib. 3. cap. 7*

And alſo I finde, the *Saxon* Kings to have taken upon them from time to time, not onely temporall but alſo ſpirituall Iuriſdiction, in conferring Biſhopricks, and conſtituting Eccleſiaſticall Lawes.

As for example, K. *Inas*, King of the *weſt Saxons*, who began his reigne in the yeere 712, did with his Councellors and Biſhops make Eccleſiaſticall conſtitutions for the orderly living of Miniſters: for the Baptizing of Infants within 30 dayes, for the priviledges of Churches.

Likewiſe King *Alvred*, who beganne his reigne in the yeare 871, conſtituted divers Eccleſiaſticall Lawes; as concerning the

punishment of Fornication, for the keeping of Lent, and against sacriledge, &c. Also the said *Alvred* gave *Denewolph*, the Bishopricke of *Winchester*.

K. *Edward* the elder began his reigne about the yeere 900, and with *Pleimund* Arch-bishop of *Canterbury*, and other Bishops assigned, and elected 7 Bishops, *Frideſtan*, *Adelſtan*, *Werſtan*, *Adelmne*, *Edulphus*, *Dernegus*, and *Kenulphus*.

K. *Ethelſtan* began his reigne about the yeere 924. he bestowed the Archbishoprick of *Canterbury* upon *Odo*, and made Ecclesiasticall Lawes.

K. *Edmund* that succeeded *Ethelſtan*, constituted divers Lawes Ecclesiasticall: as for Tithes to be paid of every Christian man: also of Church-fees, and almes-fees.

*Also for the Bishop to see his Churches repaired, &c. and truely to informe the King whether the houses of God were well repaired, or no, &c.*

*Also for flying into the Church for Sanctuary. &c.*

*Also concerning cases ſponſal & matrimonial, &c.*

All which constitutions declare what Interest Kings had in matters Ecclesiasticall.

King *Edgar*. King *Edgar* gave *Dunſtan* the Archbishopricke of *Canterbury*, and to *Oſwald* the Bishoprick of *Worceſter*, and afterwards of *Yorke*.

King

King *Canutus* made divers Eccleſiaſticall conſtitutions, as *It is meete and right, that for a grave being made to bury in, money be paid.* King *Canutus.*

*If any body or corſe be carried from his owne Pariſh into another, the money of the buriall ſhall pertaine to the Pariſh to which it did belong: all Ordinances and Ceremonies of God, let them be obſerved as need in all things requireth, alſo for the honour and dignity of Prieſts.*

*Vpon Sunday let men abſtaine from markets, huntings, and all ſervile labour, unleſſe urgent neceſſity compell thereunto.*

*Let every Chriſtian man prepare himſelfe thrice a yeere to receive the Euchariſt, &c.*

*If a Miniſter of the Altar doe kill a man, or hath intangled himſelfe in any notorious crime, let him be deprived both from his order and dignity.*

*If any married woman, her husband being alive, have committed adultery, and be proved with the ſame to her open ſhame in the world, let her have her eares and noſe cut off.*

*Let every widdow after the death of her husband ſo remaine twelve Moneths: or if ſhe mary, let her loſe her ioynture.* *Saxon* Lawes by *Mr. Lambert.*

By theſe and others it appeareth, the government of ſpirituall matters then to appertaine to the lawfull Authority of the temporall Prince.

*Baro. to.11. Ann. 1079. in. epist. Gal. 1. ad Greg.7.*

For the *Norman* Kings following and others, *William the Conqueror* affirmeth in his Letter to Pope *Gregory* 7. viz.

*M.S. in Bibliotheca D. Rob. Cottoni. D. Vsher in lib. de Eccles. successione cap.7 sect.9*

*Whereas* Hubert *your Legate warneth me from your Holinesse, to doe fealty to you, neither would I doe it to you, neither will I, neither doe I know any of my Predecessors to have done it.*

*Non ergo pati volebat quemquam in omni dominatione sua constitutum Romanæ urbis Pontificem pro Apostolico, nisi se jubente recipere, aut ejus literas si primitus sibi ostensæ non fuissent, ullo pacto suscipere. Eadmeri hist. lib. 1. pag. 6.*

And *Eadmer* reporteth, *that hee would not suffer any man in all his Dominions to receive him that was constituted for Bishop of* Rome *for Apostolicall, without his leave, nor to receive Letters from him upon any condition, except they were first shewed him.*

*Idem ibidem.*

*Eadmer* writeth also, *that no Synode was to be held against the Kings liking, or to be determined against his will.*

King *William 2. Mat. Paris anno 1094.*

*William the second* telleth *Anselme, that no Arch-bishop nor Bishop in his Realme was subiect to the Court of* Rome, *and that he had that liberty in his Realme, that the Emperor had in his Empire.*

The said *Eadmer* writeth then, *that no appeale was to be made to Rome* In auditum quippe (*say the Nobility to* Anselme) in regno suo & usibus eius omnino contrarium: *A thing unheard of, and contrary to the customes of the Kingdome.*

*pag. 39.*

That the King determined *Negotia Episco-*

*Episcoporum inconsulto Romano Pontifice, Bishops businesse not advising with the Pope.* pag. 115.

That the Popes *Nuntios* entring the King-dome, were to sweare Fealty to the King. pag. 125.

*Hen. Huntington* writeth, that in *England* no Appeales were in use untill *Henry* of *Wincheſter*. Lib. 8. 226. *In Anglia autem Appellationes in usu non erant, donec eas Hen. Wintoniensis dum Legatus esset malo suo crudeliter intrusit.* K. *Henry* 1. *Mat. Par. anno* 1100. Cited by K. *James.*

King *Henry* 1. gave the Bishopricke of *Wincheſter* to *William Gifford*, and forthwith invested him into all the possessions belonging to the Bishopricke.

Also the said King gave the Archbishopricke of *Canterbury* to *Radulph* Bishop of *London*, and gave him investure by a Ring and Crosiers staffe.

King *Henry* 2 received divers Lawes at *Clarendoun* against the Pope, *viz. No man to appeale to the Pope: No Decree or Command to bee received of the Pope: Peter-pence to bee payd no more to the Pope, but to bee reserved to the Kings coffers, &c.* By which Law and others it appeareth, that the abolishing of the Pope is no new thing in *England:* The difference onely is, that the Pope being driven out then, could not be kept out so long as now he hath beene: for in the latter end of the Kings reigne he came in againe to this Kings cost. K. *Henry* 2. *in Quadril.*

Thus

King John.

Thus the Kings of England oppoſed the *Pope* untill the time of King *John* whom *Innocent* the third brought into Subiection by excommunicating him: abſolving his ſubiects of their oathes and allegiance to him, giving away his Kingdome to *Lewis* of *France*, by which meanes he was compelled to ſubmit himſelfe and his Kingdome to the Pope, and for his abſolution he payed 40000 Marke, and 12000 yeerely.

*Mat Paris Anno. 1213. Lord of Elie rep. pag. 112.*

K. Henry the third

*Henry* the third his ſonne, although hee expelled the invading *French*, yet hee was compelled by reaſon of the contentions betweene him and his Barons, to give way to the Popes extortions, which is ſet downe by *Matthew* of *Paris*, and in Engliſh by Maſter *Foxe*, many of which I will touch. By which you ſhall ſee, how far the latter Biſhops of *Rome* are degenerate from their predeceſſors for inſtead of ſending holy men to preach & bring the food of ſalvation to this kingdome; as *Eleutherius* and *Gregory* did; the latter have not onely corrupted, but alſo made a prey of this Nation ſending their Legats to gather, and to extort money.

Firſt in the yeare 1229 the Pope exacted a tenth part of all mooveable goods in England and Ireland: I doe not read of any ſuch payment

payment before this time. Yet in the yeere 1240 the Pope wrung from the Clergy a fift part of their goods. *Mat. Paris.*

Moreover, in the yeere 1246 the *Pope* sent a new Mandat to all beneficed men resident to pay a third part of their goods, and that for three yeeres, which came to 60000 pounds, being more money then could be found in the Land, to pay *King Richards* ransome. *Idem.*

For *Provisions* amongst others, all Collations were staid, or giving of Benefices, untill provision was made for 300 *Romish* Children, whose Parents had aided the *Pope* with money and Armes against the Emperor. *Idem folio* 130.

Likewise *Martin* the *Popes Nuntio*, suspended all Clergy-men from giving of Benefices, untill the *Popes* kindred were provided for of Benefices. *Idem folio* 167.

Also for Dispensations the Pope got much money: as for dispensing with Laymen and boyes to hold Benefices: Also with dispensing with mens Oathes, as for 500 Markes to be paid the Pope yeerely: hee freed *David Prince* of *VVales* from his Allegiance to King *Henry* his Soveraigne *Idem folio* 172.

Lord, and twice hee dispenced with the Kings Oath.

Also the said Pope stirred up the *French* and the *Welch* against the King, he going about to oppose these his oppressions. *Fol.* 172.

For contributions the Pope demanded at one time 10000 Markes, at another he had 1500 Markes out of *Ireland*: and *Rubeus* brought 3000 pound out of *Scotland*. *Idem fol.* 178. *fol.* 147.

For *Confirmations* 8000 Markes were paid for confirming the Bishop of *Wincheſter* onely: a view being taken of the monies going out of *England* to *Rome*, it was found more then the Kings revenues. *Rex per singulos Comitatus Angliæ fecit inquiri summam reditũ Romanorum, & inventum est, quod ad tantundem pecuniæ ascendisset, quantum reditus ipsius, viz. 60 millia Marcarum puri redditus exceptis aliis variis emolumentis Math. Westmonast. ad annum 1245 in Hen. 3.*

That the Popes of *Rome* made a prey of this kingdome, and under the colour of piety exhausted the marrow of monies out of mens purses, so that their extortions grew intollerable: to which may be added their violent usurpation of Iurisdiction, in excommunicating of *King John*, and other Princes of this Realme, which caused the Kings of this Land in severall ages to oppose this their avarice.

*Henry* the third about the yeere 1240, commanded the Popes Legate to depart the Realme, and all farmers of Benefices belonging to any *Roman* were prohibited *Mat. Paris. pag. 699.*

from

from paying any Rent to them.

*King Edward* 1. prohibited the Abbot of *Waltham*, and Deane of *St. Paules*, to collect a tenth of every mans goods for a supply to the *Holy land*, which the Pope by three *Bulls* had committed to his charge. *Ex Archivis Regni. Prem. pag.* 28.

The same *Edward* impleaded the Deane of the Chappell of *Woolverhampton*, because the said Deane had against the priviledge of the *Kingdome* given a Prebend to one at the Popes command.

Also the said *King* deprived the Bishop of *Durham* of all his liberties, for disobeying a prohibition of the *Kings*. Moreover, *Ibstocke* was committed by the said *King*, for having a suite in the Court of *Rome* for the Rectory of *New-Church*.

*King Edward* 2. following the foot-steps of his Father, after giving of Summons to the Abbot of *VValden*, for citing the Abbot of *St. Albans* and others in the Court of *Rome*, gave out Letters for his apprehension. And likewise, because a Prebend of *Banbury* had drawne one *Beavercoate* by a Plea to *Rome* without the *Kings* Dominions, therefore were Letters of Caption sent forth against the said Prebend.

And *Edward* the third following like-

wiſe the example of his Predeceſſors, becauſe a Parſon of *Liche* had ſummoned the Prior of *Oſwald* before the Pope at *Avignion*, for having before the Iudges of *England* recovered the arrerages of a penſion, directed a precept for ſeizing upon all the goods both Spirituall and Temporall of the ſaid Parſons, becauſe he had done this in preiudice of the Crowne.

The ſaid King alſo made one *Harwoden* to be declared culpable, and worthy to bee puniſhed for procuring the Popes *Bull* againſt the Iudgement of the Kings Iudges.

And becauſe one entred upon the Priory of *Barnewell* by the Popes *Bull*, the ſaid Entrant was committed to the Tower of *London*, there to remaine during the Kings pleaſure.

No appeale made to *Rome* upon penalty of a *Præmunire.*

*An.* 13. *Ric.* 2. *an.* 16. *Rich* 2.

*Edward* 3. made an Act againſt the Popes proviſions, *anno* 1343.

*Hen.* 4. made an Act, *That Election of Arch-biſhops Biſhops, &c. ſhould be free, without interruption of the Pope.*

*Ann.* 11. *cap.* 8.

And in *Richard the ſeconds* time there was an Act made alſo, That none ſhould procure a Benefice from *Rome* under paine of being put out of the Kings Royall protection.

And finally, King *Henry* the Eight put a period to the Popes power and profit here,

and

and these oppressions and others caused our reformers at the first to insert these words into our Letany: *From the tyranny of the Bishop of Rome, and all his detestable enormities, good Lord deliver us.*

To conclude, whereas the very essence and being of a Papist, is to acknowledge the Popes Supremacy; how can these Kings be accounted Papists, who opposed the Popes Supremacy: many also of them living before the grosse poynts of Popery were invented: As for example Transubstantiation was not named among our writers (that I can find) before *Henry* the seconds time, and and the first by *Hovenden. William* the Conqueror, and *Henry* the third received the Communion in both kinds, as usually men did before the Councell of *Constance.*

*Fol. 327. Idem Mat Paris Hov. fol. 354*

Our Princes and Bishops set their hand against Image-worship, which began to creepe in about the yeare 792 *William* the Second protested against Prayers to Saints, but of these things I purpose to speak more hereafter.

*Idem.*

*Hol. anno. 1100 pag. 27*

## 2. *Image-worship.*

*Chron. Scotorum Lib. 2.* HEctor *Boetius* writeth that the *Druyds* (the old *British* Doctors) allowed not any visible forme of the God-head to bee made, &c.

I doe not finde that *Austen* the Monke brought Image-worship from *Rome* : *Pope Gregory* that sent him forbad it, as before.

*Eugubinus dream comp. cent. pag. 129 Bale.* About one hundred yeeres after *Austines* death *Eugubinus* a Monke affirmed, that the Virgin *Mary* appeared to him in a Dreame, and declared that it was her will, that her Image should bee set up in Churches, and Worshipped : This Dreame confirmed by the oath of *Eugubine*, was approved by *Constantine Bishop* of *Rome* ( who in a Councell at *Rome* decreed Images to bee had in Churches, and worshipped with great reverence)

*Beda. Bal. cited by* Mr. *Isaak Comp. cent. pag. 129.* *Brithwald* Arch-bishop of *Canterbury* in a Councell held at London *Anno.* 714. decreed for Images : Yet it seemeth that they were

were not worshipped in *Britaine*: For *Bede* (that lived *about* 20 *years* after this time as he is cited by *Gerson*) saith that Images are not simply forbidden to be made, but that they are utterly forbidden to be made, to the end to be worshipped and adored.

*Gers. part. 2. Compend. Theol. de primo præcept. Vnde Beda, sed omnino prohibentur, fieri, ad hunc finem ut adorentur et colantur.*

And *Bartholmew Caranza* writeth that there was not any Father before the yeare 780, that did hold or teach that Images were to be brought into the Church to bee worshipped.

*In sum. 7. gen. concilij Fownes. pag. 458.*

In the yeare 788 the Fathers in the second Councell at *Nice* gave way (the more is the pitty) to Image-worship, being abused (as *Bishop Espenceus* saith) *Dæmonum spectris & muliebribus somniis*, by the apparitions of Divels, and woemens Dreames; as by the foolish confabulation betweene the Divell and a Monke, whom Sathan ceased not to tempt to uncleannesse, and would make no end of tempting him except hee would promise to desist from worshipping the Image of the blessed Virgine *Mary*. Also by an Epistle written by Pope *Adrian*, and sent by his Legats, approoving Image-worship, which letters were openly read in the said Councell.

*Willet. Synop. of Saints departed quest. 4.*

*Comp. Cent. pag. 134.*

*Irene* the Empresse, a *Tartarian* woman

was

was alſo a great furtherer of Image-worſhip: ſhe cauſed the body of the Emperor *Conſtantinus Copronymus* (who had called a Councell, in which *Image-worſhippe* was damned) to be digged out of his Grave, to be burnt, and his aſhes to bee caſt into the Sea: Alſo ſhe deprived her owne ſonne of his Empire, and his eyes, and caſt him into priſon, where he miſerably dyed.

Our ſtories report, that our learned men at that time, oppoſed that councell; and chiefly *Alcvine*, (who was Schoolemaſter to *Charles* the Great) *viz.* In the yeare 792 *Charles* King of *France* ſent into *Britaine* a booke containing the Acts of a certaine Synod, in which booke many things (oh lamentable to behold) were found inconvenient, and contrary to the true faith, eſpecially it was agreed with the whole conſent of the learned of the Eaſt, no leſſe then of three hundred Biſhops and more, that Men ought to worſhip Images; which the Church of God hath alwaies abhorred, and accounted execrable, Againſt which booke, *Alcvine* wrot an Epiſtle ſubſtantially grounded upon the authority of Holy Scripture. And brought the ſaid Epiſtle with the ſaid booke, and our Biſhops and Princes hands

to

to the King of *France*. This Storie hath *Roger Hovenden*, Sym. of *Durham* : *Flores Historiarum*, and the Historie of *Rochester*. Vpon this *Charles the Great* called a Councell at *Frankfort*, *anno* 794, in which the making of Images was allowed, and the adoration of them was condemned, and all the Arguments of the Councell of *Nice* (alledged for the maintenance thereof) answered.

'The worship of *Images* bred a quarrell 'betweene the *East* and the *West Churches*: 'It ingendred Enmity betweene Christian 'and Christian, Councell and Councell, 'Church and Church, Prince and Prince: 'Hence arose Rebellions, Treasons, un-'naturall and cruell Murthers: The Daugh-'ter digging up, and burning her Father the 'Emperors bones; the Mother causing the 'death of her owne Sonne being an Empe-'ror; at last, the tearing asunder of *Chri-'stendome* into pieces, till *Infidels* (*viz.* '*the Turkes*) tooke the greatest part thereof.

'After this the *Adoration of Images* crept 'into our Church, the *Clergy* finding great 'profit thereby. For the advancement of 'this new Doctrine, *New Saints* were Ca-'nonized, *New Holy-dayes* appointed. *New*

c *prayers* and *Services* deviſed; *new Chappels* e-
c rected and conſecrated.
c Pope *Leo* 4 appointed ſundry *Holy-daies*,
c he dyed *Anno* 847.
c *Eugubine* the Monke (that dreamed as
c before) that the Image of the *Virgine Mary*
c ſhould be ſet up in every Church) is num-
c bred among the Saints; and his *Holy-day*
c is to be kept the 11 of *May*. As alſo *Brith-*
c *wald* Archbiſhop of *Canterbury*, (who de-
c creed in the Synode before-named for *I-*
c *mages*) whoſe day is upon the Ninth of
c *January*: and Saint *Dunſtan* (that tooke
c the foule *Feind* by the Noſe) was Canoni-
c zed, his Dayes are the Nineteenth of
c *May*, and the Seaventeenth of *September*.
c Yea the Pope Canonized men for Saints
c many hundred yeeres after their death, as
c *David* of *Wales*, 500 yeeres after his de-
c ceaſe.

Image-makers. *Fownes Triſagion* 463.

c Touching making of Images, *Thomas*
c *Arundell* Arch-biſhop of *Canterbury* ſaith,
c *That Image-makers, before they made an* Image,
c *were wont to goe to the Prieſt, and ſhrive them-*
c *ſelves as cleane as if they ſhould then dye, and*
c *take Pennance, and make ſome vow of faſting*
c *or praying, or Pilgrimage: Praying alſo to*
c *the Prieſt to pray for him, that he might have*

grace

*grace to make a faire and devout Image.*

Order was also taken how Images should be *consecrated*: as first with Exorcisme of Water and Salt, then with *Prayer*; afterwards with *censing*, *anointing*, *kissing*, and many other ceremonies *In Pontificali.*

You may read of the erecting of the *Rood* in *Pauls* by Bishop *Bonner*, who being in his Robes with his Prebends about him, the *Roode* was laid upon the pavement: the Bishop with others sung divers prayers to the *Rood*: That being done, they *anointed* the *Rood* with Oyle in divers places; after the *anointing*, they crept to the *Roode*, and *kissed* it; and they tooke the said *Rood*, and weighed him up, and set him up in his place. All the while this was doing, the whole *Queire* sung *Te Deum*, and they rung the Bells.

These *Novell Devices* brought in a *new Profit*. *Rent*, and great profit to the Clergy; for proofe of which I need not tell you of the *rich offering to our Lady of* Loretto, *Walsingham*, or to *Thomas* of *Canterbury*. For in times past every Church or Chappell had an *Image*, or two of some of the *Saints*; every one of which (as the people were made beleeve) had some particular *Vertue*

'and *Power* : As *Saint Authony* could helpe 'againſt *Burnings*, and *Saint John* againſt 'Poyſon : But to the *Images* of theſe *Saints* 'men were not taught to come empty han-'ded : You may enquire onely of the Offe-'rings given by *barren Women* to *Saint Rade-'gond* to be made fruitfull : Of *great-bellied 'Women* to *Saint Margaret* for eaſie labour in 'Child-birth : Of men and their wives at 'variance, to *Saint Vncomber* in *Pauls Church*:

Mr. *Lambert Peramb.* of Kent. 111. 'And of men and women who were deſi-'rous to have Male or Female Children, to 'Saint *Bartholmew*; and you ſhall finde theſe '*Oblations* and *Obventions* to be of great va-'lue : And this cauſed the *Prieſts* to delude 'the people, and to magnifie *Images* as *De-'metrius* and his fellows did the *Image* of *Di-'ana*, who cryed out, *Great is* Diana *of the 'Epheſians*; and that her *Image* came downe 'from Heaven. Yea ſo great was the *pro-'fit* that the *Clergy* got thereby, that a-'bout the yeere 880, I finde the *Second 'Commandement* left out of the *Decalogue*: and

*Præfatio in leges Alvredi Regis. fol.* 19. '(as it is ſet downe in the *Preface* to the 'Lawes of *King Alvred*) they conceal'd one of 'the *Commandements of Almighty God*, that *I-'mage-worſhip* might have the *greater authority* 'with the people.

One

ᶜOne thing more I would ſet downe, ᶜ*viz.* with what miracles, and fond deluſi- ᶜons theſe Images were firſt erected, and ᶜcame in credit with the people: and of this ᶜan example or two. *Generation of Images.*

ᶜFor the generation of our Lady of *Wal-* ᶜ*ſingham* about the yeare 1061. A Lady cal- ᶜled *Richold*, purpoſing to build a Chappell ᶜto our Lady, *The bleſſed Virgine* appeared ᶜto her, and carried her into *Nazareth*, and ᶜſhewed her a Chappell there for her pa- ᶜterne; the like whereof ſhee going about ᶜto build: *The worke-men could not make one* ᶜ*ſtone to ioyne to another*: Yet the ſaid Chappel ᶜwas miraculouſly erected in one night, ᶜthe workemen ſleeping. *Walſingham.*

ᶜ*The Friers of Walſingham gave unto Pilgrims* ᶜ*a paper, wherein was ſet downe the miraculous e-* ᶜ*recting of the ſaid Chappell: as alſo the wonderfull* ᶜ*Miracles done by our Lady there*, viz. *The blinde* ᶜ*had their ſight given them, the lame their limbes*, ᶜ*&c.* One of theſe notes is to be ſeen in the ᶜCuſtody of the worthy and learned ᶜKnight Sir *Henry Spelman*.

ᶜ*This Image did not onely enrich the Clergie,* ᶜ*but alſo the Towne, by the great reſort of Pil-* ᶜ*grims thereunto. After the Image was aboliſhed,* ᶜ*being burnt at Chelſie*) *the Towne of* Walſing-

'ham *decayed, and the inhabitants petitioned to* 'King Henry *the eighth, who granted them* 'two *Markets in the Week for their re-* 'leiſe.

Roode of Grace *Lamberts Perambulation. pag.* 227

'Maſter *Lambert* writeth, with what iug-'ling and fraud the *Roode of Grace* was 'begotten. It chanced (ſaith hee) upon a 'time, a *Carpenter* was taken priſoner in the 'Warres betweene *England* and *France*, who '(wanting otherwiſe to ſatiſfie for his ran-'ſome) thought it beſt to attempt ſome 'curious enterprize within the compaſſe of 'his owne art: and therefore getting toge-'ther fit matter for his purpoſe, hee com-'pacted of Wood, Wyer, paſte and paper, 'a *Roode* of excellent art, and workmanſhip; 'and having made ſhift for his liberty, 'came over to this Realme of purpoſe to 'vent his Merchandize; and laid the Image 'upon the backe of a lade that he drove be-'fore him. Now when he was come ſo far 'as *Rocheſter*, he waxed dry by reaſon of 'travell, and called at an *Ale-houſe* for 'drinke to refreſh him, ſuffering his 'horſe to goe forward alone along the 'City. The lade was no ſooner out of ſight, 'but miſſeth the *Weſterne-way* (which his 'Maſter intended to have gone) and turning

*South-*

'*South-ward*, made a great pace to *Boxlie*. And '(being driven as it were with ſome divine 'furie) never ceaſed iogging untill he came 'to the Abby Church doore, where he ſo 'beat and bounced with his heeles, that 'divers of the Monkes heard the noyſe, and 'came to the place marvelling at the ſtrang-'neſſe of the thing, called the Abbot, and 'his covent to behold it. Theſe good men 'ſeeing the horſe ſo earneſt, and diſcerning 'what was on his backe (for doubt of dead-'ly impiety) opened the doore, which 'they had no ſooner done, but the horſe 'ruſhed in, and ranne in great haſte to a 'Piller, (which was the very place, where 'the ſaid Image was afterwards advanced) 'and there ſtopped himſelfe, and ſtood ſtil: 'Now whilſt the Monkes were buſie to 'take off the Load, in commeth the *Carpen-*'*ter* (that by great inquiſition had followed) 'and challengeth his owne. The Monkes 'loth to looſe ſo beneficiall a ſtray, at the 'firſt made ſome denyall, but after-'wards by all ſignes knowing that hee 'was the proprietary: They grant him 'to take it with him. The *Carpenter* then 'took the horſe by the head, and firſt aſ-'ſayeth to lead him out of the Church;

but

'but he would not ſtirre for him: then 'hee beateth and ſtriketh him: But the 'lade would not ſtirre one foote from 'the Pillar; at laſt hee tooke off the I-'mage, thinking to have carried it out by it 'ſelfe, and then to have led the horſe af-'ter, but that alſo cleaved faſt to the place, 'that notwithſtanding all that ever he (and 'the Monkes alſo who at length were con-'tent for pitties ſake to helpe him) could 'doe, it would not bee mooved one inch 'from it, ſo that in the end, partly for 'wearineſſe in wreſtling, and partly by per-'ſwaſion of the Monkes, who were in love 'with the picture, and made him believe 'that it was by God himſelfe deſtinated to 'their Houſe: The *Carpenter* was contented 'for a piece of money, to goe his way and 'leave his *Roode* behinde: Thus you ſee 'the Generation of this great *Roode of* '*Grace.*

'In this *Roode*, a man did ſtand enclo-'ſed with many Wyers, to make the Image 'goggle with the eyes, to nod the head, to 'moove and ſhake his iawes, according to 'the value of the gift that was offered; if it 'was a ſmall piece of ſilver, hee would 'hang the lippe, if it were a piece of Gold, then

'then ſhould his Iawes goe merrily.

'Thus were the people abuſed and beguiled, untill by Arch-biſhop *Cranmer*, and the 'Lord *Cromwels* meanes it was diſcloſed, and 'the Image with all his engines was openly ſhewed at *pauls croße*, and torne in pieces by the people there.

'There was alſo in the ſaid Abby-Church 'another Image called *Saint Rumwald*, and no 'man could be admitted with his Offering 'to the *Rood of grace*, till they had lifted *Saint* '*Rumwald*, (which ſignified, that they were 'in cleane life)

Mr. *Lamb. lib. citat. pag.* 231.

'This *Rumwald* was a pretty *Boy-Saint* of '*Stone*: now to them that offered franckly, 'it was moſt eaſie to lift him: and contrary-wiſe, (by meanes of a pin which the 'Keepers could put in, and pull out at their 'pleaſure) it was to ſuch as offered faintly, 'immoveable: in ſo much as often times 'it yeelded more laughter, then *Devotion*, to ſee a great Lubber to lift in vaine that, 'which a Boy or Wench had taken up before him. Alſo chaſte Virgins and honeſt 'Matrons went oft away with bluſhing faces, leaving in the mindes of the lookers 'on, cauſleſſe ſuſpition of a wicked and uncleane life.

'Without treble *Oblation* men might not 'approch the *Rood of Grace*: first to the 'confessor, then to *Saint Rumwald*, the touch-'stone of cleane life: and lastly, to the *Gra-'cious Rood.*

'These examples amongst many thou-'sands, may suffice to shew the *Generation* of 'Images, and how they came in credit with 'the people, and how they were deluded.

1538. 'About the yeare 1538 many *Images* were 'abolished in *England.* And in the yeare '1547 an Order was made, That they 'should forthwith take downe, and destroy 'all such *Images* as had beene abused by *Pil-'grimages and Offerings.*

'Thus you have heard the beginning of '*Popish Image-worship* in *England*, by what 'delusions they were erected; what profit 'accrued by them to the *Clergy*, and of the a-'bolishing of them: I will conclude with 'the words of our late Soveraigne Lord

King *James* to all Christian Monarchs *pag.* 40. 'King *James*: *We* (saith he) *quarrell not 'the making of Images, either for publicke decora-'tion, or for mens private uses: but that they should 'be worshipped, be prayed to, or any holinesse attri-'buted to them, was never knowne of the Ancients, 'and Holy Scriptures are punctually against it.*

*The*

## 3. *The Crosse.*

WHereas the Pagans in the times ensuing our Lords Death, contumeliously reproched the *Christians*, telling them, *That they had a Crucified Saviour:* and the *Jewes* called him תלוי. The *Old Christians* gloried in it, as being not ashamed of *Jesus Christ crucified.* The *Fathers* spoke reverently of this *Badge of Christianity.*

*Constantine the Great* our Country-man, carried the signe of the *Crosse* in his Standard, and stamped it in his Coyne: and the *Ancient Christians* signed their Children with the signe of the *Crosse* at *Baptisme*: Yea, the *Crosse* was found by *Helena* the Empresse a *British woman*, Mother to *Constantine* about the yeere 325. The manner of finding of it was (as is reported) by this meanes.

*One* Iudas (*afterwards Bishop of* Hierusalem) *digging for it* (*by the command of the Empresse*) *found three* Crosses, *which he laid in the Market-place: A Dead corps being carried by, was made* *Legend.*

*to touch every one of the said* Crosses, *and at the touching of* Christs Crosse, *the dead man reviued, and so the* Crosse *is said to haue beene discouered.* At which time it is reported, *The divell roared in the Aire, and threatned* Iudas, &c. Now although *Helena* the Empresse found the Crosse, yet she did not worship it, as *Saint Ambrose* writeth.

*Ambros. In obit.* Theodos.

*Helena* the Empresse found the Crosse, and adored the *King*, but not the *Tree*, because it is an *heathenish errour*, and an *ungodly vanity*.

*Polychronicon lib. 5. cap. 12. Fox pag. 134. Bed. lib. 3. Hist. cap. 2.*

The first Crosse set up in *England*, was erected by *Oswald* King of *Northumberland* about the yeere 635. *Bede* in his History maketh mention of the said Crosse: and this was the reuerence the *ancient Christians* gaue to the Crosse.

But the *Romanists* haue abused it as the *Israelites* did the *Brazen Serpent*, giuing Diuine worship to it; to it they pray; to it they burne Incense; to it they goe on Pilgrimage. For the speciall worship of it they haue appointed two *holy-dayes*, one upon the 3 of *May*, the other upon the 18 of *September*, appointed by *Honorius* the first.

*Miss. Sarum. fer. 6. die. Parasc. Trisag. pag. 436.*

In the *Missall* of *Sarum* no lesse solemnity is used in carrying of the Crosse, then if *Christ* himselfe were present; there is such curtsying,

curtsying, kneeling, kissing, attendance of Priests, bowing of the whole Quier untill the chiefest Clerks proceede bare-foote to the Adoration: Then it is carried through the middest of the *Quier*, and with great reverence laid upon the high Altar: Then they sing Hymnes, and praises unto it, and adore it, O Blessed Crosse which was worthy alone to beare the King of Heaven, *O Crux ave, spes unica*: And againe, *Crucem tuam adoramus Domine, &c.* Thy crosse we do adore O Lord.

What profit they make by the Crosse, you may gesse by a report made by *Mathew Paris*, who telleth us of a little piece of the *Crosse* brought to England in the yeare 1225. *Profit.* *Math Paris pag.* 307

*Baldwine* the Emperor had a piece of the Crosse, which he carried in Battaile before him: and one time forgetting to take the said piece of Crosse with him, his Army was routed, and himselfe slaine, There was at that time in his Chappell, an English-man, keeper of his Reliques, who hearing of the Emperors death, got the Reliques, and brought into England, and comming to the Abbot of Saint *Albans* hee sould a silver Crosse, two fingers

of St. *Margret*, and other things: Afterwards he pluckt out of his budget a piece of a woodden Crosse, which hee swore to be part of the tree upon which our Saviour was crucified: They not beleeving him, hee went from them, carrying with him this Treasure, which (hee saith) was not to bee prized: This Chaplaine had two sonnes, for whom he (being too careful) offered his Reliques to divers rich Monasteries, that he and his sonnes might have beene received among them as Monkes, who refused his request. At last came to a poore Cell in *Norfolke*, called *Brom-Holme*, where hee was entertained with his two sonnes, and they carried their Relique into their Oratory, and many Miracles were wrought to the honour of the Crosse: Life was given to the dead; sight to the blinde; going to the lame; Leapers were cleansed; Divels were dispossessed: And great were the Riches this poore Cell attained unto by this one *Chip*.

*Erasmus.* There were so many pieces of the Crosse dispersed in several places (as they pretend) that one writes; If they were all laid together in one place, they would load a Ship: Some write, that when *Hellena* the Empresse

presse found the Crosse, shee left the greater part thereof at *Hierusalem*; and the other part shee sent to her sonne *Constantine* the Emperor.

The Crosse was not found till the yeare 325: But if it had beene of such operation, and such utility to the Church; (as is pretended) the holy Apostles would have had a speciall care thereof; and would not have let it lyen so long in the Earth: Yea, *Joseph* of *Arimathea* might have brought a piece of it to us; who beg'd our Lords body: But it seemeth that it was not of such esteeme among the holy Apostles and Disciples.

You have heard how the ancient Christians esteemed the Crosse: We also doe esteeme it as a badge of Christianity: Our Princes carry it in their Standards: We signe our Children with it at Baptisme: But to give the same honour to it, as wee doe to Christ, to pray to it, to burne Incense before it, we reiect as *Heathenish errors*, and ungodly Vanities.

*Marriage*

## 4. *Marriage of Priests.*

FOr Priests to marry it was as lawfull in ancient times as now: *Anselme* was the first that made a generall decree in this kingdome, against the marriage of Priests, as *Henry Huntington* writeth: *Anselme* saith he, held a Synod at *London*, in which hee forefended Priests to have wives, which they were not before inhibited to have.

*Hunting. Lib. 7. pag. 217. Anselmus prohibuit uxores Sacerdotibus Anglorum ante non prohibitas Ansel. dict. anno 1109.*

I doe not deny but that in the Romish Church, *Pope Gregory* did command Priests to live single, but when he understood that they were given secretly to fleshly pleasure, and that hereupon many Children were murthered, many Infants heads found in a Fish-pond, hee disannulled that Commandement.

And also in England, *Odo*, *Dunstan*, *Ethelwold*, *Oswold*, as they were Monkes, so they were doers against Priests marriage, in putting out married Priests of the Cathedrall Churches, and Monasteries: Yea, in a Synod

node called by *Dunstan*, the *Image of our Lady* was made to speake, which was supposed to be the voice of the Devill, and not of *God*; who would not speake against his *Word*. But this restraint of *Priests Marriages* was never publickly established in *England* for a Law before *Anselms* time. And *Polydor Virgil* writes, *That the Marriage of Priests was not altogether forbidden till the time of* Gregory *the Seaventh.*

*A Miracle.*

*De rerum invent. lib. 5. cap. 4.*

After that *Anselme* had made a *Decree* against *Priests Marriage*, shortly after grievous Complaints were made to him of the Sinne of *Sodomitry* that began to reigne in the single *Clergy*, according to that of *Saint Bernard*, Take away honourable Marriage from the Church, and the bed undefiled, shalt not thou repleniſh it with *Concubinaries*, with *incestuous persons*, *Sodomiticall vices?* and finally with all manner of beastly filthinesse.

*Rog. Hovend. ex epistola Anselmi. Fox pag. 1136.*

*Tolle de Ecclesia honorabile connubium & thorum immaculatũ, nonne reples eam concubinarijs, incestuosis seminifluis, mollibus, masculorum concubitoribus, & omniq; genere immundorum?* Bern. *Super Cant. serm. 66.*

Vpon this the said *Anselme* called a Councell at *Pauls* in *London* to provide for this mischiefe.

This *Decree* of *Anselme* had no good speed neither in his life time, nor after his death: In his life time divers *Priests* kept their *wives* still, and after his death others returned to

*Edmer lib. 4.* them againe, and that by the favour of *Henry Bewclarke*.

After *Anselme* succeeded *Radulphus* Archbishop of *Canterbury*, in whose time a Councell was called in *London*, where the King obtained of the Clergy a *Grant*, to have the punishment of married Priests, wherby the Priests paying a certaine summe to the *King*, were suffred to retaine their *wives*. After *Radulph* succeeded *William de Turbine*, who renued againe the constitution of *Anselme* againſt *married Priests*, assisted by the Cardinall of *Cremen*, about the yeare 1135, who having in a long Oration commended Chastity in a *Synod* at *London*, made a *Decree* againſt the *Marriage of Priests*, was that night found in a very ill way, to the no little shame of their Clergy, (as *Mathew Paris* reporteth) *Henry Huntington* relateth it after this manner.

*Math. Paris pag. 67.*

*John* Cardinall of *Cremen*, at the Nativity of our *Lady*, celebrated a solemne Councell at *London*: But because *Moses* Gods Secretary, in the *Holy History* Writeth both of the vertues and vices of his Parents, as *Lots* fault, the crime of *Ruben*, the treason of *Simeon*, *Levi*, &c. It is fit also for us to follow the true Law of History, both

of

of good and evill, which if it shall displease any *Roman* Prelate, yet let him hold his tongue, lest hee seeme to be willing to follow *John* of *Cremen.*

When therefore in the Councell he had decreed most severely against Priests wives, saying, it to be a great crime to rise from the side of a Whore: (so he called a Priests wife) and to make the body of Christ, when he had the same day made Christs body, afterwards in the Evening he was taken with a Whore: the thing was most manifest, it could not be denyed, it is not fit to be concealed. The great honour wherewith he was every where received, was turned into great shame, and he stole home through the Iudgement of God confounded and ashamed.

*Cum igitur in Cõcilio severissimè de uxoribus sacerdotum tractasset, dicens, summum scelus esse à meretricis latere corpus Christi faciendum surgere, cum eadẽ die corpus Christi confeciſſet, cum meretrice post vesperam interceptus est. Mat. Paris lib. 7 pag. 219*

This controversie was againe left to the King, who decreed Priests to remaine with their Wives still, and so they continued in the time of *Theobald*, of *Thomas Becket*, *Richard Baldwin*, *Stephen Langhton*, *Richard Edmond*, *Boniface*, *Peckham*, and others, during well neare 200 yeares after *Anselms* death.

Pope *Gregory* the seaventh under the colour of Chastity forbad Marriage by his

Bull, which the *Germans* and *French* resisted, who with the *Spaniards* had at that time about 24 Bishops married. This pope *Gregory* the Father of this *Decree*, is reported to have lulled night and day (without any shame) in the Armes and embracings of *Matilda* the Counteſſe.

*Gebvilerus Fox* 128.

And also what a holy one this *Gregory* was, appeareth by the *Sentences* of the Councels of *Wormes* and *Brixia*, in which he was deposed for his periury, his *Nigromancy*, for being a *Coniurer*, and many other crimes.

And here we may see the *Prophecy* of *Saint Paul* most manifestly fulfilled, 1 *Tim.* 4. *Spiritus autem manifeste dicit, The Spirit speaketh expresly, that in the latter dayes some shall depart from the Faith, giving heed to seducing spirits, and Doctrines of devils, speaking lies in Hypocrisie, having their Consciences seared with a hot Iron, forbidding to Marrie, &c.*

1 *Tim.* 4.

The *Holy Ghost* speaketh not here of Heretiques, as the *Fatians*, *&c.* teaching against *Marriage*, but of men in Authority, κωλυόντων, inhibiting and restrayning *Marriage*, such as *Gregory*, and the Cardinall of *Cremen.*, and more especially of the

marriage

marriage of Biſhops and Deacons ſpoken of before, as appeareth by the very words of the Text: The particle δὲ hath relation unto the words before going, (*viz.*) a Biſhop muſt be the husband of one wife, &c. Yet for all this in the latter times ſome ſhall come and teach the doctrine of divels, forbidding marriage to *Biſhops* and *Deacons*, hypocrites, who pretending chaſtity, were given to laſciviouſneſſe, as before: I might adde to this the words of *Ignatius*, the Diſciple of St. *John* (*viz.*) *If therefore any man that confeſſeth the Lord Jeſus Chriſt, and yet notwithſtanding calleth* γαμικὴν μίξιν *the lawfull bed, uncleanneſſe, or pollution, or abhorre any kinde of meats, by that name ſuch a one is inhabited by the Apoſtate Dragon, that is the Divell.*

*Ignatius ad philadeph. Pleſſ. maſſ. pag. 17.*

But to ſpeake a word or two of the reaſon of this inhibiting marriage to *Prieſts*, as the *Prieſts* had great liberty heereby, beeing freed from the cares accompanying the life of married men: One of their owne writeth: That they had rather Prieſts to kepe Concubines then wives; becauſe it may bee they received more profit thereby: I have read ſaith my author, a Biſhop affirme, that hee had

*Maluerunt q; illi legis-latores Sacerdotes ſuos cum infamia habere Concubinas, quam (cũ honeſta fama) uxores; forte quia ex Cõcubinis proventus illis eſt amplior. Agrippa de Lenonia. cap 64.*

11000 Concubinarie Priests, who paid him every one yeerely a piece of Gold; yea, saith hee, Bishops and officialls laid taxes upon Priests for their Concubines soe publickly, that it was a Proverb, *Habeat vel non habeat aurum solvet pro Concubina, et habeat si velit*; *Hath hee, or hath hee not, let him pay a piece of Gold for his Concubine, and he may have one if he list*: this was one of the grievances that the *Germaine* Princes exhibited to the Emperor.

*Idem ibidē Espen. ad Tit. digres. 2. pag. 67.*

*Distinct 81 Maximinus in glossa.*

Now whereas married Priests were put from their livings in the glosse upon *Gratians* decrees, it is said that a priest for simple fornication is not to bee deposed from his benefice, and the reason is: *Pauci sine illo vitio inveniuntur.*

*Bishop Bale in Apolog. pag. 125. hath made a collection out of their authors.*

By this inhibition of marriage the Pope also got much money by dispensations, as *Gregory* the seventh, the father of the decree of single life in Priests gave his dispensation to *Burchard Provost* of *Tryer* in *Germany* to marry after his Priestood, as *Lambertus*, *Shafnaburgensis* writeth in his Chronicle: *Hieronimus Squarzaphicus* reporteth *in vita Petrarchi* that *Franciscus Petrarcha* a Canon *of Padua* Arch-deacon of *Parma* had one *Laureta* to wife, by the grant

of

of *Benedict* the twelfth: *Henricus Agrippa* in his declamation *Adversus Lovanienses* maketh mention of a Cardinall whom the Bishop of *Rome* permitted to take a wife in marriage, that he might have Children to possesse his inheritance: *Johannes Bertandus* declareth the order for Cardinalls, & Bishops wives, by the rules of *Panormitan*, and of *Johannes Andreas* who was a Priests sonne. *Lib. 3. cognit. Iohn Baptist.*

But to cite some examples of our owne Country-men *Polidor Virgil* telleth that *John* the Bastard, sonne of King *Ferdinand* being a Monke, married *Philip*, *Iohn* of *Gaunts* daughter after his Priest-hood, and was made King of *Portugal*, by the dispensation of *Innocent* the third, *Symon* Earle of *Leicester* married *Alinora* a Nun, sister to K. *Henry* the third, as *Mathew Paris* reporteth, of this read a collection made by Bishop *Bale*, where some of these and many more are set downe: Thus you see Priests, Monkes, and Nuns might marry for money. *Bishop Bale Apolog. pag. 126.*

God blessed marriage from the Creation, he vouchsafed to honour it to the Patriarchs, to command it to the Priests, and approved it in the Prophets; our Lord wrought his

his first miracle in *Chana* at a marriage: By marriage is set downe the holy and high union betweene Christ and his Church: The Apostle telleth us marriage is honourable to all men, and the bed undefiled: The holy Apostle St. *Peter*, and others were married, and lived many yeares after Christs death, according to that of St. *Paul*, have we not power to lead about a sister a wife, as well as the other Apostles, and as the brethren of the Lord and *Cephas*.

St. *Paules* precept is, let not the husband put away his wife, (this command not I) but the Lord, and let not the wife depart from her husband.

The sixt Canon called the Apostles, excommunicateth every Bishop & Priest that putteth away his wife under pretence of Religion, yet for all this holy ordinance is prohibited by the Romists to their Priests: yea, although they make marriage a Sacrament conferring grace, they deprive their Priests of this Sacrament and grace.

The Bishops and Priests of this Island were not prohibited marriage as farre as I read, untill the latter times.

In an antient Synod *Anno.* 432 held by Saint

*Saint Patricke*, *Auxilius*, and *Iſerninus* Orde was, that Prieſts wives ſhould goe vailed. *Synod. Patricij. Auxilij, Iſernini Anno* 432.

This *Patricke* was a *Britan*, who had *Caliphurnius* a Deacon to his Father, and *Potitus* a Prieſt to his Grandfather.

*Saint Bernard* reporteth, that one Family enioyed the Archbiſhoprick of *Armagh* for 15 generations, as if it had bin hereditary. *Bernard in vita Malachiæ.*

And *Girald Cambrenſis* writeth, this cuſtome to have continued in *Wales* unto his time; he dyed *Anno* 1198. *Lib.* 2. M.S.

*Rithmarch* ſonne of *Sulghein*, Arch-biſhop of Saint *Davids*, ſucceeded his Father, accounted the godlieſt, wiſeſt, and greateſt Clerke that had beene in *Wales* many yeeres before, except his Father; he dyed about the yeere 1100. Biſhop *Godw. pag.* 508.

And howſoever the *Romiſh* monkiſh writers blame this hereditary ſucceſſion, yet in the yeere 180, *Polycrates* Biſhop of *Epheſus*, reporteth to his glory, that his Progenitors before him, ſeaven together one after another ſucceeded in that See, and that he the 8 was placed in the ſame. *Ex Nazianzeno Fox pag.* 1128.

*Epiphanius* Biſhop of *Conſtantinople*, was commended, becauſe his Father and Anceſtors before him were Prieſts and married Biſhops. *Ex Novel.*

Pope *Damasus* reciteth a great number of the ancient Bishops of *Rome*, who were Priests sonnes, as *Sylverius Anno* 544, *Deus dat* about the yeare 622, *Adrian the Second* about the yeare 873, *Felix* about the yeare 474, *Agapetus Anno* 534, *Gelasius* 484, *Bonifacius Theodorus*, whose Father was Bishop of *Hierusalem*. Yea, my Author reckoneth up some of the Bishops of *Rome*, who have succeeded their Fathers in the Papacy, though not begotten in wedlocke, as pope *Landus* the first begat *John* second: *Sergius* 3 begat *John* 12 of *Manozia*, *John the* 14 was sonne of *John the* 12, &c. Doctor *Fownes* in his *Trisagion* setteth downe, that *Robert Bloet* Monke of *Evesham*, and Bishop of *Lincolne*, had a sonne in his monkish chastity called *Simon*, who was Deane of the said Church. *Robert Peach* Bishop of *Chichester* begate *Richard Peach* Arch-deacon of *Coventry*: *Easten* a Monke of *Worcester*, of *Wolgen* a Nunne, begat *Saint Wolstan* Bishop of the said Church.

*Cathol. Judg. pag.* 47. A collection of many such like Popes out of their owne Authors.

*Pag.* 762.

*Oswald* one of the greatest setters up of Monkery, begat *Oswald* the Monke.

*Ethelwold* Bishop of *Winchester*, *Wolstan* a Monke. *Thomas* Arch-bishop of *Yorke*, begat *Thomas* the yonger, Arch-bishop of *York*.

More-

Moreover, Bishops and Priests Wives were partakers of their Husbands honours and dignities, according to that of the Apostle, *Marriage is honorable to all.*

Bishops wives were stiled *Episcopissæ* and *Antistitæ*, and *Priests* wives were *Presbyterissæ*. *Hemmingius* writeth, that *Paschal* Earle of *Brigant*, President of *Rhetia*, and Bishop of *Curien*, founded the Monastery of *Zacces*, and that his wife *Episcopia* Countesse of *Rhetia*, stileth her selfe in the Fundatory Letters, or Statutes of the Foundation of the said Monastery, *Antistitam Curiensem*, *Lady of the Bishop of* Curien.

*Hemming Genealog. Tabel. pag. 1. pag. 302. in Genes. Rhetiæ Curiensis Principis.*

*Aventine* also reporteth, that Priests at that time were married like other Christians, and that their Wives were called *Presbyterissæ.*

And Bishops children seeme to have had some priviledge, as it appeareth by the words of the Law set downe by *Jornalensis*: *Si Episcopi filiolus sit, &c. sit dimidium hoc &c.* and also to have beene of some esteeme.

*Jornal. de Ina Rege.* *Ex Chronic. Dunelmens. Monach.*

*Utred* Earle of *Northumberland*, married the Daughter of *Aldwin* Bishop of *Durham*.

*Jowwarth ap Owen ap Caradocke*, Lord of *Caerleon* upon *Uske*, a great and mighty man in those parts, married the Daughter of

Bishop *Godw. pag.* 530.

*Uhtrid* Bishop of *Landaff*, who dyed *Anno* 1148.

*Annotat. in Epist. Gildæ. pag. 96.*

I read moreover, that the *British* Priests being married, accused the *Saxon* Priests, who lived unmarried, calling them *Contemptores Matrimonii*, which caused *Aldelmus Dorothellus* Bishop of *Shirburne*, now *Salisbury*, to write his Apology *De Virginum laude contra Britones*, *Of the praise of Virgins against the Britans*. He wrote also by the appointment of a *Synode* against them, because they received not after the *Roman* manner their *shaving*, *Unctions*, *Easter*, *single life*, and other Rites newly brought in. This *Aldelmus* dyed in the yeere 709.

Bishop *Godwin. in vita Aldelm.*

It is reported that *Aldelmus* being at *Rome*, was bold to reprove pope *Sergius* holinesse, who was then charged with getting a bastard.

About the yeere 1549, all Lawes and Constitutions prohibiting *Marriage* to Ecclesiasticall persons, were made void, and of none effect.

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*Monkes.*

## 5. Monkes.

THe *Britaine Monks* were far unlike the *Monks* of these times: They lived not clauſtered in Monaſteries, as the now *Romiſh Monkes*, but like the *Monkes* of *Affrica*, mentioned by St. *Auſten* in his booke *De moribus eccleſiæ catholicæ in ſuis quiſque habitaculis*, in their owne dwellings (many of them) and upon the labours of their owne hands; yea alſo not forſaking their wives, as it ſeemeth by *Gildas*.

*Cap.* 13.

Gild. *Epiſt. pag.* 32.

The monaſteries were then Seminaries of learning, as the Colledges of our times furniſhed with learned men, to whom the people reſorted for inſtruction, & from whence the Church was furniſhed with Divines. Doctor *Pitſeus* calleth the Monaſterie of *Banghor* an *academie*: and writeth that it was founded by K. *Lucius*, in favour of Arts, and learned men.

*Girald. Cambren. Topegrav. Liber diſtinct. 3. cap. 29. Relig. Anci. Iriſh. pag. 55.*

*Academiam Bancborenſem in gratiam bonarũ Artium et virorũ literatorum fundavit* Pitſ. *pag.* 79

The *Monkes* then lived upon the labour of their hands: *Walfridus Strabus* reporteth of *Columbanus Monkes*, ſome wrought in the Gardens, others dreſſed the Orchards: *Gallus* a famous *Preacher* made nets. I find it related

*Alij hortum laboraverunt alij arbores pomiferas excoluerunt, Beatus verò Gallus rexebat retia. Vita Galli. cap.* 6.

of *Brendon* that hee governed 3000 such Monkes, who lived upon their labour and handy-worke.

*Nicel. Harpsfield. Histo. eccles. Ang. lib. 1. cap. 25.*

The Monkes of *Banghor*, lived after the same manner, as *Beda* reporteth.

*Bed Hist. Lib 2. cap. 2. qui omnes labore manuum suarum vivere solebant.*

There is a great difference betweene the Monkes of old, and the new Popish Monkes.

The Monks then lived in sollitary places, as at *Banghor*, and *Colimbinus* Monks in the Island of *Hy* in the *Orcades*: The Popish Monkes in Cities, and pleasant places.

The ancient Monkes lived upon the labour of their hands, and were helpeful to others: The *Romish* Monks in idlenesse, not eating their owne bread.

*Polid. de invent. lib. 7. cap. 2 nullū votorum vinculū Athan. in Epist. ad Dracant.*

The ancient Monkes were not intangled with vowes, nor prohibited marriage; and some were married, as *Athanasius* reporteth.

The *Romish* Monkes vow poverty and exceed in riches: vow chastity, and live unpurely; vow obedience, and performe little, being exempt not onely from the civill Magistrate, but also some of them from Bishops. It is said of *Antonie* when his Disciples came to him to aske of him for a rule of life, and direction of conversation, he

he offered them the Gospell of Christ.

The ancient Monkes thought it to bee a more blessed thing to give then to receive. It is reported that when *Sigebert* King of *France* made large offers to *Columbænus* and his companions to keepe them in his dominions, he received this answere: *We that have forsaken our owne, ought not to embrace other mens riches.*

*Qui nostra reliquimus ut secundum Evangelij iussionem Dominũ sequeremur non debemus alienas amplecti divitias Walaf. Strab. Vit. Galli. Lib. 1. cap. 2*

The ancient Monkes were not burthensome to Christendome, as these latter are. One writeth of about 100 orders of Fryers; and *Sabellicus* reporteth that there are 4143 covents of the *Dominicans* onely, and the Master of the order of the *Franciscans*, promised Pope *Pius* to furnish him with 30000 Friers, good souldiers of his order onely.

*Sabel. Ennead. 9. Lib. 6.*

The ancient Monkes used much fasting, and austerity: the latter were well fed and fared deliciously; *Girald Cambrensis* in his book called *Speculum Ecclesiæ* writeth that the Abbot and *Monkes* in *Winchester* came to King *Henry* the second, as he was hunting at *Guilford* in *Surry*, and fell downe in the mire and durt before him, pittifully crying out: The King asked them what was the matter, they answered that their Bishop had

had taken away three dishes of meat from their dinners and suppers: he asked againe how many dishes he had left them; they answered ten, but from the foundation of their house, they had used dayly to have 13 dishes at a meale: The King turned to his Nobles and said *By the eyes of God* (for that was his oath) I thought their house had bin burnt, & now I do see that it is but a matter concerning their paunches: And then turning to the Abbat and *Monkes* hee said, if your Bishop deale not with you, as I have done with my Court to bring you to three dishes, I would he were hanged: The same *Cambrensis* writeth, that in some Abbies they had sixteene dishes: The Monastery of *Banghor* is reported to have beene the first Monastery in the World: for begging Fryers my Lord of *Armagh* writeth, that they are a kinde of creatures not knowne to the Church of God for above 1200 yeares after Christ.

*Clarivalensis* Speed. 206

*Relig. anci. Irish.*

## 6 Purgatory.

WHereas we read in holy Scripture of two places onely for the ſoules of men departed. (*viz.*) heaven and hell.

The *Romiſts* have invented a third (*viz.*) *Purgatory*, which they ſay is for ſuch men who have faith and charity, but unperfect and not anſwerable to the ſeverity of Gods iuſtice: Theſe mens ſoules muſt to Purgatory: and ſatisfie for their ſinnes: for the place where this Purgatory ſhould bee, is uncertaine; ſome ſpeake of mount *Ætna*: ſome ſay that it is in the Aire, ſome in *Ireland*, as *Ceſarius* a *German* Monke adviſeth him that doubteth of Purgatory, for his reſolution to make his iourney into *Scotland* the greater, and there to enter into Saint *Patricks* Purgatory, and then hee giveth his word, that hee ſhall not then make any more doubt of Purgatory: My Lord Primate of *Ireland* ſaith

*Place.*

*Qui de Purgatorio dubitat Scotiã pergat, Purgatorium ſancti Patricij intret? &c. Ceſar Heiſterbach. Lib. 12. cap. 38. Relig. Anci. Iriſh. pag. 21.*

saith that hee would have his Ghostly Father inioyne him penance to goe a Pilgrimage to St. *Patricks* Purgatory, to see whether he would proove any wiser when he came from thence, then when he went thither; he also reporteth that the elder writers of St. *Patricks* life, say nothing of any such place, and that *Henry* a Monke of *Saltrey* is the first that hee could finde to make mention thereof, who lived in the time of King *Stephen* who with *Matthew Paris* the Monke writeth of a Knight that about the yeare 1153 descended into Saint *Patricks* Purgatory, and what strange visions he saw there, my Lord *Primate* writeth, that they must give him leave to beleeve him that hath been there, where St. *Patricks* purgatory is said to bee, and hath cause to know the place as well as any; (the Iland wherein it is seated) being held by him as a parte of his inheritance, descended unto him from his Ancestors, who professeth, that he found nothing therein that might afford him any argument to thinke that there was a Purgatory.

*Matth. Paris. Fol. 83.*

Saint *Patricke* himselfe in his booke *De tribus habitaculis*, to bee seene in his Maiesties Library, alleadgeth no such place

place: There are (saith hee) three habitations under the power of Almighty God: the first, the lowermost, and the middle; The highest whereof is called the Kingdome of God, or the Kingdome of heaven: The lowermost is tearmed Hell; the middle is named the present World, or circuit of the Earth: And both these places are supplyed out of the middle, (for the men of this World) namely, some are lifted up to Heaven, others are drawne downe to Hel; namely, like are ioyned to like; that is to say good to good, and bad to bad: iust men to iust Angels; wicked men to wicked Angels; the Servants of God to God; the servants of the Divell to the Divell: *The bleßed are called to the King dom prepared for them from the beginning of the world: The curſed are driven into everlaſting fire, that is prepared for the Divell and his Angels.*

*Tria ſunt ſub omnipotentis nutu habitacula: primum, imum, medium, Quorum, ſummũ, regnum Dei, vel reguum Cœlorum dicitur, imum vocatur Infernus, medium mundus præſens vel Orbis terrarum appellatur &c. Patric. de tribus habitac. M. S. in Bibliot. Regi. Relig. anci. Iriſh. pag. 23.*

Hitherto also may be referred that ancient Canon of one of the *Iriſh* Synods wherein it is affirmed, that the soule being separated from the body, is presented before the iudgment seat of Christ, who rendreth its owne unto it according as it hath done, and that, neither the Arch-Angell can lead it to life, till the Lord hath iudged it, nor the Divell

*Synod. Hibern. in vet codi. Canonum tit. 66. M.S. in biblio. D. Rob. Cottoni. Relig. anci. Iriſh pag. 24.*

transport it to paine unlesse the Lord doe damne it.

*Suscepit Christus sine reatu supplicium nostrum ut inde solveret reatum nostrum & finiret etiam supplicium nostrũ. in Gal. 3. Scot. in L. senten. D. 15*

Againe, *Claudius* writeth, that Christ took upon him our punishment without the guilt, that thereby he might loose our guilt, and finish also our punishment.

And *Scotus* (our country-man) saith that no man can satisfie for sinnes, save in the power and virtue of *Christs Passion*: This was the ancient opinion.

*Profit.*

The profit accruing to the pope and his Clergy by Purgatory, was infinite: what would not simple men give to bee freed from the torments thereof. Purgatory founded many Abbies, Priories, and religious houses: Purgatory brought in faire possessions to their Clergy: Purgatory made many idle-bees swim in delicacy and voluptuousnesse: Purgatory maintained infinite swarmes of Priests and Fryers: upon Purgatory *Trentals, Masses for the dead, Dirges, Requiems, Praiers for the Dead, the Doctrine of merits, workes of supererogation, Indulgences, Pardons, Iubilies &c.* are founded.

For the confirmation of the figment, they abuse many places of the Scripture, as one writeth, whersoever the wrath of *God*, the tempest of his indignation, the lake of fire,

fire, prisons, fetters, darkness is spoken of, there commonly by them, *Purgatory* is pretended to be taught, as for example; *Lord rebuke me not in thine anger, neither chasten me in thy heavy displeasure.* *D. Fownes pa. 337* Psal. 38.

Hence Card. *Bellarmine* concludeth *Purgatory*: Againe, *We went through fire and water,* they make this a pregnant place for it. Againe, *Toby gave money to bury the dead*, that is, (say they) *to deliver their soules out of Purgatory*: and also to abuse the simple, they will shew them a place of St. *Cyprian*, which *Bellarmine* himselfe disclaimeth as none of his: As also a place of St. *Austins*, where he doubteth of it: and upon these and such like foundations they have made it an Article of Faith. Psal. 66. 11. *Bell. lib. 4. de Euch. cap. 6.* *Aug. Enchirid. ad Laurent. cap. 69.*

But the better learned of the *Romists* themselves put no great trust in these proofes, as among others. The Bishop of *Rochester Fisher*, who lost his head for the Pope, writeth, That among the old Doctors there was no talke at all, or very little of *Purgatory*. Now whereas the *Romists* want the Testimony of *Holy Scriptures*, the Friars have beene great promoters of it, yea, some of them testifie thereof as Ocular witnesses. *Matthew Paris* writeth of a Monke of *Roffens. art. 18. contra Luther.* *Alphons. de Castro adverf. Heref. lib. 8. tit. Indulgentiar.* In ancient writers there is almost no mention of Purgatory, &c.

*Evesham*, who in the time of K. *Richard*, about the yeere 1196, who descended into *Purgatory* in a vision, and reporteth, *That he did see an infinite multitude of soules variously tormented: as that hee saw some soules rosted against the fire, others fryed in Frying-pans, others were torne with hot Irons, that you might see the bones: others were tormented in bathes of Pitch and Brimstone, and in melted brasse and lead, and that others were bitten with the venemous teeth of great serpents.*

*Mat. Paris pag. 178. Hi ad ignem torrebantur, hi in farragine frigebantur.*

The same Author reporteth also of one *Thurcillus*, who was carried into *Purgatory* by St. *Julian*, who relateth, *That upon Saturday morning betime hee saw* Saint Michael *the Arch-angell, and the Apostles*, Peter *and* Paul *arrive in Purgatory: and that* Michael *the Arch-angell caused all the white soules to passe thorow the flames of Purgatory unhurt, and for the spotted soules, who were spotted white and blacke*, St. Peter *made them to be led into the fire to bee purged from the spots which they had contracted in their life time, by reason of the contagion of their sins: and* Saint Paul *and the Divell were occupied in weighing of black soules, &c.* he also reporteth, *That he saw a Divell ride upon a blacke Horse, which he galloped and made curvet, and that* St. Dominicus *called the Divell to him, who told him,*

*Mat. Paris. pag. 207. Circa horam primam illucescentis Sabbati sanctus Michael Archangelus & Apostoli Petrus & Paulus, &c.*

*him, that the blacke horſe was the ſoule of a certaine Noble man of* England, *who died without confeſſion, &c. and had beene a great oppreſſor.*

*Hee reporteth alſo of a certaine Prieſt, whoſe tongue the Divels cut out by the roote, who had had no care to feed the people committed to him, neither with the words of exhortation, neither with the example of godly life: The divell pluckt his members in pieces, and putting them together againe, they placed him in a chaire of torment.*

*Alſo hee telleth of one of the moſt famous Lawyers in* England, *who did uſually ſit in the Kings Exchequer, and take money of both ſides. This man after the fiends had made a ſcorne of him, they powred melted money into his mouth, and made him ſwallow it downe, which when hee had done, the divels rolled him upon a wheele, and made him to vomit up the money againe, which the divell commanded to be gathered up, and to bee powred into his mouth againe, &c.* with theſe tales and others the Friars did miſerably fright ſimple people, and taught them, that there was no deliverance from theſe tormonts but by the Popes pardons, Maſſes, Oblations, Almes, and ſuch like.

*Odilo* Abbat of *Cluny* dreamed, that ſoules were delivered by vertue of the Maſſe, and that he heard the Divels roare and howle, while

*Vnum fuiſſe ex Proceribus Regni Angliæ qui nocte precedente abſque confeſſione, &c.* pag. 209.

*Quidam legũ mũdanarum peritiſſimus, hic per totius Angliæ fines inter ſummos famoſiſſimus habebatur, ad Scaccarium Regis reſidere conſueverat, ubi ab utraq; parte dona frequẽter acceperat, &c.*

Biſh. *Bal. in vit. Pap. Joh. 19.*

while soules were taken from them by *Dirges* and *Trentals*.

*Plessis* of the Masse, *pag.* 289. The Grey Friars, that men might be devoted to their Order, did preach that St. *Francis* descendeth once in the yeere into *Purgatory*, to free and set all such at liberty as doe affect his order.

The *Jacobites* proclaime, that St. *Dominick* performeth this worke every Moneth. The *Carmelites* and white Friars that the Virgin *Mary* (for whose sake they looke to be accounted and held famous and renowned) did the same every *Saturday*.

*Idem* 287. Yea, some Monkes have preached, that the soules in *Purgatory* did leape at the sound of the money cast into the Basons for their Redemption: for this new Doctrine they have also appointed a new *holy-day*, *viz.* *All soules day* attributed to *Odilo* the fourth Abbat of *Clunie*.

Thus you have heard of the *Invention of Purgatory*, little or not knowne to the Ancients, as the Bishop of *Rochester* before confesseth, by what kind of miracles and delusions it was begotten and hatched, and what great profit the Church of *Rome* getteth by it.

To conclude the Apostle St. *Paul* most care-

carefully instructing the *Corinthians* & *Thessalonians* of the state of the dead, speaketh not any one word of *Purgatory*: and yet he protesteth that he hath kept nothing backe that was profitable. *St. John* had divers Revelations, whereof some were concerning the *dead*, but not any word in any of them concerning the *Romish Purgatory*. But *St. John* telleth us, *That the blood of Jesus Christ purgeth us from all our unrighteousnesse*: And never any woman loved her child as Christ did the *Church*, and if there had beene any such place, he would surely have told his *Church* of it. He maketh no threefold division of men, *Good, evill*, and *indifferent*, as the *Romists*: but he divideth all men into *flesh* and *spirit*, *beleevers*, and *unbeleevers*: and he assigneth onely two places unto soules departing out of this world, *viz.* Heaven and hell.

1 *Cor.* 15. *Act.* 20. 20. *Rev.* 20. 1 *John* 1.

The *Romish Purgatory* is reiected as well by the *Grecians*, as by the *Moscovites*, and *Russians*: the *Cophtes* and *Abassines*, the *Georgians* and *Armenians*, together with the *Syrians* and *Chaldeans*, that are subiect to the Patriarches of *Antioch* and *Babylon* from *Cyprus* and *Palestina* unto the *East Indies*. The Pope and *Romish Clergy* onely received benefit thereby.

Arch-bish. of *Armaghs* Answer. *pa.* 192.

## 7. *Prayer to Saints.*

I Doe not finde any such invocations in *Austens* time, or before, as are now used in the *Romish Church.*

Mary *mother of Heavens Grace,*
*Mother where Mercy hath chiefe place,*
*From cruell foe our soules defend,*
*And them receive when life doth end.*

Againe.

*By the blood of* Thomas
*Which for thee he did spend,*
*Make us thither (O Christ) to clime*
*Where* Thomas *did ascend.*

Now looke upon all the Prayers in the *Old Testament:* Can you finde in any of them *Invocation to Saints?* Looke upon all *Davids* Prayers; Can you finde in them any such petition? Whom did *Moses*, *Elias*, and the holy Patriarches and Prophets invocate and call upon? In the *New Testament* whom doth

doth Christ teach us to pray to, and whom did the holy Apostles invocate? did they not pray to God alone? Indeed I doe finde in the *Gospell* the *Rich man* in hell invocating his father *Abraham*, but the *Romists* (I thinke) will not make an example of him.

In the Primative Church looke upon the Prayers of *Polycarpe*, *Babylas*, and others: canst thou finde any one of them to call upon our *Lady*, or the *Saints departed?* Last of all, read over the Prayers of the ancient *British* Kings and holy Bishops, and see if you can finde any such thing?

In a very ancient translation of the *Psalmes* of *David* in the *Saxon tongue*, I finde added to the end of every *Psalme* a severall Prayer, as also to every part of the 119 *Psalme*, all which Prayers are made to God alone, and not one *petition* to our *blessed Lady*, or any *Saint*. The *Booke* is in the hands of the learned Knight *Sir Henry Spelman*.

Pope *Honorius* the First added to the *Lettany* *Prayers to the dead Saints*, who dyed *Anno* 634. Bish. *Bale in vita Honor.* 1.

King *William the Second* protested openly, that he beleeved that no *Saint* could profit any man in the Lords sight, and therefore neither would hee, nor any man that was *Hollensh. histor. ad annum* 1100. *p.* 27

wise, (as hee affirmeth) make intercession either to *Peter*, or any other *Saint* for helpe.

Yea, some write, that the *Romists* pray to some *Saints*, of whom it is doubted whether their soules are in Heaven or Hell. Among others it is questioned by the Masters of *Paris* whether *Becket* were saved or damned? Saint *Sophronia* and Saint *Pelagia* slew themselves, and yet are reckoned among their Saints.

*Ex Cas. Monach. lib. 8. Dialog. cap. 69.*

Do. *Fownes pag. 126.*

## 8. *Indulgencies and Pardons.*

*Roffensis cont. Lutherum artic. 18.*

INdulgencies are of a later edition than *Purgatory*. *Fisher* Bishop of *Rochester* writeth, That it cannot well appeare whence *Pardons* first began.

Among the old Fathers and Doctors of the Church there was no talke at all, or very little of *Purgatory*: and so long as *Purgatory* was not cared for, there was no man that sought for *Pardons*.

*Silvester*

*Sylvester Prierias* telleth us that indulgencies were not made knowne unto us by the authority of Scripture, but by the authority of the Church of *Rome*, and *Roman* Bishops. *Prier. Grand. Impost. pag.* 384

Yea, there was no use of indulgencies in the beginning of the Christian Church. *In principio nascẽtis ecclesiæ nullus fuit indulgentiarum usus Roffens. artic.* 18.

*Boniface* the 8 (as *Agrippa* writeth) was the first that made Pardons extend into Purgatory. *Agrippa de vanit. scient. cap.* 61

Infinite is the treasure accruing to the popes Coffers by this novelty.

*Leo* the tenth under pretence of Warre against the *Turkes*, sent a Iubile with his pardons abroad, through all Christian Realms and Dominions, whereby he gathered innumerable riches and treasure: his collectors perswaded the people, that whosoever would but give ten shillings, should deliver a soule out of Purgatory: and promised expiation of sinnes and life everlasting upon a certaine prise, which any man should give, according to the hainousnesse of his offence.

* *Importabile iam olim increbuit Rõ. Indulgentiarum cõnus, quãdo sub persona pietatis Romani Pontifices omnem a simplicibus nimiumque credulis Germanis exuerunt pecuniarum medullam. Sacri. Rom. Imperij principum ac procerum gravam.* 100. *apud fasciculum rerum expetend folio.* 177

*The Princes of *Germany* complained that the burthen of Indulgencies was intollerable, and that under the colour of piety, the *Roman* Bishops suckt out the

the very marrow of mony from the ſimple, and too much believing *Germans*. This doctrine of indulgencies *Luther* reſiſted: Teaching.

*Grand. impoſture. pag.383*

1 It to be the way to *hereſie*, to create a new Article of Faith.

2 It to be a Sathanicall lie to conſtitute that for an Article of Faith, which is in it ſelfe a meere falſhood.

3 He proclaimed the doctrine of Indulgencies to be a blaſphemous Article, and the Nurſe of all impiety.

And what was the event of the doctrine of indulgencies: *Platina* telleth us, when firſt Indulgencies were ſet on Sale, with ful pardons, men did leſſe abſtaine from wickedneſſe, and the *Keies* of the Church become vile. *Eraſmus* writeth, that in this their doing, they ſit not in the Evangelicall chaire, but in *Symon Magus*, or in the chaire of *Caiphas*, making merchandize of the ſins of the people. Yet ſome were ſo taken with theſe kinde of Merchandiſe, that few rich men, ſocieties, or covents, were without one of them; yea, ſome had power given them to grant pardon out of theirs: as I have in my hand under ſeale a pardon granted by the Aldermen, and Chamberlaines of the

*Eraſm. in Matth. 23.3.*

Guild

Guild, and fraternity to the honour of our Lady *Mary* the Virgin, in the Church of St. *Botolphs* in *Boston* in *Lincolnshire*, to twelve men by vertue of the authority given them by the Buls of Pope *Nicolas* the 5, *Pius* the 2, *Sixtus* the 4, *Innocent* the 8, *Julius* the second, and *Leo* the tenth.

Among other things granting them power to receive full remission. *A pœna et culpa*, once in their life time, or in the houre of death.

Item, whosoever should assist and support the Chamberlaines, or substitutes of the foresaid fraternity to have 800 yeares pardon.

Item, the partakers of the same Guild, and being snpporters thereof, which once a quarter, or every Fryday, or Saturday, either in the said Chappell of St. *Botolphs* Church, or any other Chappel of their devotion, shall say a *Pater noster*, *Ave Maria* and *Creed*, or shal say, or cause to be said *Masses* for soules departed in paines of Purgatory, shall not onely have the full remission due to them which visit the Chappell of *Scala cœli* or of St. *John Lateran*, but also the soules in Purgatory shall enioy full remission, and be released of all their paines, &c.

*Sixtus*

*Doctor* Fownes. *Sixtus* the pope ( at the requeſt of *Elizabeth* of *England*, wife to King *Henry* the ſeventh, granted to every one, which dayly after three toulings of the *Ave Bell* ſhall ſay the whole ſalutation of our Lady for every time 30 dayes pardon out of the treaſure of the Church.

Yea, although we live in the latter ending of the world, every day looking for the comming of our Lord Ieſus to iudgement: yet they have granted pardons for 30000, 40000, 80000 yeares and more, and they grant pardons not onely for ſinnes paſt, but alſo for ſins to come, as before.

I wiſh my country-men, that are lay-men of the *Romiſh* religion, to enforme themſelves of the antiquity of Purgatory, and Pardons, and it may ſave them a great deale of money, which I feare by theſe new tricks and others, is tranſported out of this kingdome.

*Veſelus*, and other of the ſchoole-men, confeſſe the deviſing of Pardons, to be a godly guile, and hurtleſſe deceit, to the intent that by a devout kinde of terrour, people may bee drawne to godlineſſe, as before.

*Grand impoſt. pag.* 386. But my Lord of *Durham* writeth that the Patrons

Patrons of *Romish Indulgences*, by making it an Article of Faith, Canonize and Deifie a *Novelty*, a falshood, and a very bawd of all impiety: whence (to use their owne words saith he) *Adulteries*, *Incests*, *Periuries*, *Homicides*, and the spawne of all evils did arise.

*Hinc stupra, incestus, adulteria, periuria, homicidia, & tota malorum lerna. Orthuinus Gratius de Gravam. Germania.*

## 9. *Of Reliques.*

FOR *Reliques* in the primative time of the Church the bodies of the *Saints* were suffered quietly to rest in their graves.

And thus we read of the holy men in old time, as that the body of *Moses* was buried, and his buriall was unknowne to man: I read that *Elizeus* his grave was opened to cast in a dead man into it: And although the Lord wrought a great miracle, *viz. The said dead man revived touching his bones*; yet no man was then so fooliſh, as to take his bones out of his grave, and carry them into the Temple to adore them.

In the *New Testament* care was taken of the *Saints*, to give them decent Buriall: Devout men carried *Stephen* to his Buriall, and made great lamentation over him.

The Fathers that lived neereſt Chriſt, were freeſt from worſhipping Reliques: But the *Romiſh* Church aboundeth in this kinde, yea, they glory in having our Ladies Milke, her Combe, her Girdle, yea, her Houſe wherein ſhe dwelt, miraculouſly brought to *Loretto*: her Haire, *Bruno* a Cardinall gave two of them to the Abby of *Becke* in *Normandy*.

*Triſag. pag.* 187.

*Eadmer hiſt. pag.* 88.

Moreover they pretend to have *Michael* the Arch-angels Sheild, and Dagger with which he fought with the Divell, and a Feather of his, yea, ſome of the Pieces of Silver for which *Judas* ſold his *Maſter*, and ſome of the Coales with which Saint *Laurence* was broyled: Saint *Thomas* his Shooes, *Martins* Bootes, the Foote and Tayle of the Aſſe that carried Chriſt, the Thornes of his Crowne at *Malmeſbury*, his Blood at *Hales*, the Speare that pierced his ſide extorted by *Henry* the Emperor from *Rodulph* Duke of *Burgundy*, for which he gave him the Dukedome of *Swevia*, and a thou-

*Triſagion* 187. *D. Fownes. D. Willet of Reliques.*

ſand

sand thousand more in sundry Abbies and Churches to be seene.

Yea, to make Reliques, they doe also digge the dead bodies of the Saints out of their graves, as *Amphibalus* his body was taken out of his grave about 800 yeers after his death. *Matth. Paris. pag. 128.*

Pope *Paschall* the First is said to have taken up out of their Graves many carkasses, who dyed *Anno* 824, and the body of *Saint Thomas* who had slept quietly at *Maliapin* in the *Indies* almost one Thousand and five Hundred yeeres, without any molestation done to him by the *Indian* Christians, was ungraved by the *Romish Portugals*, upon their comming thither as *Boterus* reporteth: yea, they cut or divide the bodies of many of the *Saints* in pieces. *Plati in vit. Urb. 4. & Bale* saith 2000. *Boter. Del Vecchia Christian del India.*

And thus they have used Saint *John Baptist*, whose face (they say) is at Saint *Jean Angels*, the rest of his Head at *Malta*, his Skull at *Nemours*, his Braines at *Nopium Rastropiense*, his Iaw-bone at *Vezalium*, a piece of his Eare at *Floride*, his Fore-head and Haire in *Spaine* at *Saint Salvadors*, and yet for all this his whole Head is to bee seene at St. *Sylvesters* in *Rome*, and at *Amiens* in *France*. *D. Fulk. Matth. 14.2.* *Willet Synop. quest. 4 of Reliques.*

*Idem Rom. 16. sect. 4.* They have not ſpared, but likewiſe mangled the body of Saint *Peter*; halfe of whoſe body they ſay to be in Saint *Peters Church* in *Rome*, and the other halfe in Saint *Paules*: his Head at Saint *John Lateran*, his neather Iawe with his Beard at *Poictiers* in *France*, many of his Bones at *Triers*, *&c.* neither was our Countrey unſtored of *Reliques*.

*Biſhop Godwin.* *Agelnoth* Arch-biſhop of *Canterbury*, bought of the Pope the Arme of the great Doctor Saint *Auguſtine* of *Hippo* for one hundred Talents of Silver as Hiſtorians report, who beſtowed it upon the Church of *Coventry*.

*Richard* Earle of *Cornewall*, King of the *Romans*, brought (as was pretended) ſome of our Saviours blood into *England*, and built the Abby of *Halles* for the keeping of that Relique.

*Fox pag. 201.* *Maud* the Empreſſe brought into *England* (as they write) the Hand of Saint *James*, for repoſe of which Relique her Father King *Henry* the Firſt founded the Abby at *Redding*.

*Eraſmus* alſo writeth, That he found at *Walſingham* (as was pretended) the *milke* of

of our Lady, and a finger of St. *Peters* as big as a Giants. *Peregrinat. Relig. Capgrave in Cat.*

*William* of *Malmſbury* writeth of the taking up of the Relique of *Editha* (*viz.*) thirteene yeare after her death, and Saint *Denis* holding her by the hand, appeared to *Dunſtan* in a viſion, willing and requiring him to take up the body of *Edith*, buried in the Church of *Wilton*, and to ſhrine it, to the intent that ſhee might bee honoured of her ſervants on earth, as hee was worſhipped of her ſpouſe in Heaven: *Dunſtan* upon this comming from *Salisbury* to *Wilton*, where *Editha* was buryed, commanded her body to bee taken up with much honour and ſolemnity, who opening the Tombe, found the whole body of *Editha* conſumed, ſave onely her Thumbe and her Belly, whereof the ſaid *Editha* expounding the meaning, declared, that her Thumbe remained found for the much croſſing that ſhee uſed with the ſame, and her other parts were uncorupted for a Teſtimony of her abſtinence and integrity, Saint *Edithas* holydayes were the ſixteenth of *September*, and the third of *November*.

*Malmſb. pag. 90. Ventremq; alvum & alvo ſubiecta. ventrem nulla corrumpi putredine qui nulla ſit accuſatus unquam libidine.*

Pope *Innocent* the ſixt made an holy-day for Biſhop *Bale.*

for the ſpeare and hammer wherwith Chriſt was pierced and nayled.

Great was the profit accruing to the Clergy by Reliques: In times paſt when the Laity ſhut up their ſhops upon Holy-dayes, the Prieſts opened theirs. Yea, the very ſhooe of St. *Thomas* at *Harbledoune* brought in money.

Moreover, many of theſe their Reliques were forged, as at *Towres*; the Image of *Venus* in an *Agate* was worſhipped in ſtead of the Image of the bleſſed Virgin.

The Blood of *Hales* pretended to bee the Blood of Chriſt, as before named, was found to bee the blood of a Drake: The Braines of St. *Peter* at *Geneva*, were found to bee a Pumice-ſtone; for theſe and ſuch like, read Doctor *Willet*.

*Willet of Reliques Concerning Saints departed. Queſt. 4.*

This I will conclude with King *Iames* wordes: *For the Reliques of Saints (ſaith hee) if I had any ſuch, that I were aſſured were members of their bodies, I would honourably bury them, and not give them the reward of condemned mens members, which are ordained to bee deprived of buriall, but for worſhipping them, or Images, I muſt account it Idolatry.*

*Premonit. pag. 35.*

7 *Service*

## 10. *Service in their owne tongue.*

THey had their ſervice in their owne tongue, as Biſhop *Jewell* prooveth in his reply; *Theodore* Arch-biſhop of *Canterbury*, ſent out of *Italy*, brought the *Latin* ſervice into *England*, long after *Auſtens* time. This *Theodore* was the ſeventh Arch-biſhop after *Auſten*. *Pag.* 142.

After this the whole Land was ſo overwhelmed with a darke and palpable miſt of ignorance, that *Cuthbert* the eleventh Arch-biſhop of *Canterbury* called a Synod at *Cliff*: in which a Canon was made among others, that the Clergy ſhould read to their pariſhioners the Creed, and the Lords Praier in the Engliſh tongue. Biſhop. *Godw. pag.* 57.

*Gilbertus*, *Malachias*, and *Chriſtianus*, who were the Popes Legates about 500. yeares agoe, brought in the *Roman* uſe or ſervice into *Ireland*: St. *Bernard* writeth in the life of *Malachias*, tha he did eſtabliſh in all Churches the *Roman* Cuſtomes. *Relig. Iriſh.* *In vita Malac.*

*Bede*

*Bed. Hist. Lib. 1. cap. 1. quinq; gentium linguis unam eandemque summa veritatis & vera sublimitatis scientia scrutatur & confitetur Anglorum, (viz.) Britonum, Scotorum, Pictorum, & Latinorum, &c.*

*Bede* reporteth of the Iſland of *Britaine*, That in the Language of five Nations it did ſearch and confeſſe one & the ſame knowledge of the higheſt truth, and of true ſublimitie, to wit, of the *Engliſh*, the *Britans*, the *Scots*, the *Picts*, and the *Latins*.

## 11 *Merit.*

FOr Merit of Workes, the ſame was taught in ancient time which wee teach now; read a Booke ſet forth by *Anſelme*, Arch-biſhop of *Canterbury*, to bee uſed in his Province, called the order of Baptizing, and Viſiting the ſicke, among the queſtions propounded to the ſicke-man this was one: *Doſt thou beleeve that thou canſt not bee ſaved but by the death of Chriſt?* whereunto when he had made anſwere affirmatively, he is preſently directed to make uſe thereof in this manner; *Goe too therefore as long as thy ſoule remaineth in thee, place thy whole confidence in no other thing: Commit thy ſelfe wholly to his death, with this alone cover thy ſelfe wholly*

*Ex libro qui inſcribitur Ordo Baptizandi cum modo viſitandi impreſſo Venetijs An. 1575 folio 54 Paulo poſt medium*

*wholly*: If he say to thee, *Thou hast deserved damnation*, say *Lord*, *I set the Death of our Lord Jesus Christ betwixt me and my bad merit, and I offer his merit in stead of the merit which I ought to have, but yet have not*: Heare also what *Anselme* saith concerning this point: *If a man should serve God one thousand yeeres, and that most fervently, he should not deserve of condignity to bee halfe a day in the Kingdome of Heaven.*

*Si homo mille annis serviret Deo, etiam ferventissimè, non meritur ex cõdigno dimidiam diem ésse in regno Cœlorum. Anſel. de menſura crucis* 188.

And to this purpose writeth our Country-man *Beda*, *Christs Condemnation is our Justification, his Death our Life.*

*Eius mors nostra vita: eius damnatio nostra justificatio. Bed. in Psal. 87*

And in this point also wee are not falne from the Doctrine of our Forefathers.

## 12. *The Doctrine of the Eucharist.*

FOr the Doctrine of the Sacrament of the *Lords Supper*, the same was taught then which wee teach now, as you may see in the *Homily* of *Elfricke* approved by divers Bishops in their Synods, and appointed to bee read in the Church upon *Easter day* before the receiving of the Communion. This Booke is subscribed by the two Arch-bishops of *Canterbury*

and *Yorke*, and thirteene other Bishops: the words are, *There is great difference betwixt the body wherein Christ suffered, and the body which is hallowed* Howsell: *The body truly that Christ suffered in, it was borne of the flesh of* Mary, *with blood, with bones, with skinne, and with sinews in Humane limbes with a reasonable soule living: And his ghostly body (which wee call the* Howsell) *is gathered of many cornes without blood and bone, without limbe, without soule; and therefore there is nothing to bee understood therein bodily, but all is* Ghostly *to bee understood.*

*Homil. in die sancti Paschat. p.* 17

*Cælius Sedulius* to whom *Gelasius* Bishop of *Rome*, with his Synode, giveth the title of Venerable *Sedulius*, affirmeth, *That the things offered in the Christian Sacrifice are the fruits of the Corne and the Vine.*

*Sedulij carmina Paschalia. lib.* 4. *Rel. an. Irish.*

Againe saith he, Wee doe offer dayly for a commemoration of the Lords passion. And our Country-man *Beda* useth these words, *Substituting his flesh and blood in the figure of bread and wine.*

*In Heb.* 10.

*Bed. in Luc.* 22.

Also *Scotus* (borne in *Yorkeshire*) saith, That before the Councell of *Lateran*, *Transubstantiation to be no Doctrine of Faith.* Thus was Priest and people taught to beleeve living in the Church of *England* toward the

*Scot. in* 4. *sentent. distin.* 11. *qua.* 3.

end

end of the tenth, and beginning of the eleventh Age, after the incarnation of our Saviour *Jesus Christ*: But in the yeere 1215 Pope *Innocent* the Third in the Councell of *Lateran* (to which I finde no subscription) published to the Church for an Oracle, *That the Body and Blood of* Iesus Christ *are contayned under the formes of Bread and Wine, the Bread being transubstantiated into the Body, and the Wine into the Blood by Divine power*: Which Canon is the very life of the Masse, and Massing-priests depending thereupon.

The novelty of this Doctrine appeareth First, the word *Transubstantiation* is not read in any of our ancient Writers, (that I can finde) but first mentioned by *Roger Hovenden*, who flourished *An.* One Thousand two Hundred and foure. *Hovend. folio* 304.

Secondly, by the new Additaments and new Decrees for the honour of the Masse, collected out of their Authors by *M. Plessis* and others. As the aforesaid *Innocent* 3 commanded, that in all Churches there should be made a Coffer or Boxe wherein the *Hoast* should be reserved. And because this Ordinance was not well observed, *Honorius* the third about the yeere 1220 renued the said Decree. And these words were *M. Plessis* of the Masse. *pag.* 74.

ordinarily written (in Cathedrall Churches) upon these boxes or Tabernacles, *Hic Deum adora*, Adore God here.

Also the said *Honorius* decreed, that the *Hoast* should be elevated. *Gregory* the ninth about the yeere 1230, added thereunto a little Bell, the which is to be rung saith *Durand*, that the people might be forewarned of Christs comming downe upon the Altar. *Innocent* the 4 decreed, that the *Hoast* should be adored. Moreover, it was ordered, that when the Priest goeth to carry the *Hoast* to the sick, he say the *Lettany*, and other prayers as he goeth, and let him goe with a little Bell, and a Wax-candle burning: let such as accompany him reverently going & comming, have ten dayes pardon: Let such as meete it, if they be on horse-backe, light downe, that they may kneele unto it, &c.

*...eged spec. p. 55.*
*...sis pag. 74.*

*Bulla Urban 4 ad Evam reclusam data apud urbem veterem 6 Id. Septemb. anno Pontif. 3. Plat. in vit. Urban 4.*
*Bale ibid.*

Pope *Urban* the 4 in the yeere 1264 appointed a day called now *Corpus Christi day*, upon occasion as some say, of a certaine religious woman called *Eve* in *Leodia*, who had a Revelation, which she signified in writing to the Pope, beseeching him a day might be kept holy in honour of the Sacrament of the Altar: to whom the said Pope returned his answere with his Bull, to confirme the ho-

ly-

ly-day: which beginneth.

*Biſhop* Vrban *ſervant of the ſervants of God ſendeth greeting, and Apoſtolicall benediction to* Eve *our beloved daughter in Chriſt: Wee know (O Daughter) that thy ſoule hath longed, &c.*

As Pope *Urban* ſent his Bull to *Eve*, ſo he ſent her a Scedule, or booke of the office or ſervice for that day, which ſome write to have beene compoſed by *Thomas Aquinas*; and that he had given him therefore by the Pope a Dove of Silver, whereupon it commeth, that being painted, he is alwaies ſet forth with the Picture of a Dove at his right ſhoulder: And namely hee turned the Hymne *Pange lingua glorioſi*, which *Fortunatus* had framed about the yeare 600, upon the paſſion of our Saviour to the honour of this feaſt: And becauſe this conſtitution was not received in every place, *Clement* the fift ordained a Councell held at *Vienna*, that it ſhould be obſerved of all: And about the yeare 1360, began the Proceſſions and Tabernacles at *Pavie*, the paterne whereof was commended to all Chriſtendome. *Hoſpinian* deſcribeth a glorious proceſſion upon this day in *Spaine*: The ſtreets were ſcaffolded and covered with precious cloth,

*Plat. in vit. Urban. 4*

*Hoſpin de feſtis fol. 95.*

and out of the windowes rich hangings and pictures set out; their Standard-bearers signed with little Crosses on their heads, began the procession: Two Crosse-bearers followed, carrying Crosses of Gold, and so many bearing Banners: next was carryed the Sepulcher of Christ of silver, being more then 9 Porters could carry; the Sepulchre was adorned with the Picture of Christ rising, and of the Souldiers watching him: Then followed two Banners, & foure Crosses: Then followed Christ with a Crowne of Thornes upon his head, with foure Crosses and foure Banners after him: then followed the Image of St. *Nicolas* made of massie Silver, upon a Horse made of the same mettall, carryed by 6 men, with 2 Crosses & 2 Banners setting forth what he had done: After him followed *Alphonsus* with Banners and Crosses: After him the Image of Christ, with Crosses and Banners: After him Saint *Martin*, St. *Laurence*, *Lydus*, St. *Andrewe*, St. *Stephen*, St. *Iohn Baptist*, with a Lambe, and a booke, St. *Benet*, St. *Gregory*, severally, with Crosses and Banners, as before: After these *Michael* the Arch-Angel, *Iulius Basaliſsa* with most precious Crosses and Banners: then commeth the mother of

Christ

Christ with her sonne in her armes, *Mary Magdalen*, and other women and Virgins, with Crosses and Banners following them: then followed the *Carmelits*, the *Franciscans*, *Trinitaries*, *Capuchins*, *Augustins*, *&c.* by two and two.

After these came *St. Peter*, then the head *St. Dominicke*: then followed a great troop of Priests and Canons, with the singers, all manner of Musicke: Then followed some of the Nobility, carrying Crosses and Banners; after whom ten men carryed the *Hoast*; then followed the Kings Councell, the K. himselfe, the Cardinal, the Prince of *Savoy*, the Emperors Embassadors, and others, with a great troope of the Nobility and others.

In *Rome* also, in some processions, the *Sacrament* is carryed upon a white horse, trapped with a Bell about his necke, a canopy is borne over the *Sacrament*, with the Popes Armes upon it, before the horse march 12 men in red on foote, carrying 12 torches, and two *Sacrists*, carrying two silver Lanthorns, with lights in them, this Pomp is set downe in the third booke of the ceremonies of the *Roman* Church. What thinke you, did *Peter* and *Paul*, or any *Idem.* *Lib. 1. Sec. 2 Sec. 5. Sect. 12. &c.*

any of the Fathers of the Primative Church, see any such sight as this is. The *Greeke* Church, and other Christians in the World have neither such a day, nor solemnityes, nor expose the Sacrament to these uses which Christ hath not instituted.

*Profit.* As by the novelty of transubstantiation the dignity of the Clergy was much advanced. So great was the profit accruing by it to the *Roman* Clergy, for their masses were exposed to sale, pretended to bee good for all uses; for the quick, for the dead, for the whole, for the sicke, for men, for beasts, for the fruits of the earth, for the distemperature of the Aire, &c. It is become a *Catholicon* and universall remedy against all things: If it be St. *Gregories* masse it delivereth soules out of Purgatory: If St. *Rockes*, from the plague: if of St. *Anthonie* the Hermit, it saveth Cattell: if of St. *Sigismund*, it cureth the Fever, if of St. *Antonies* of *Padua*, it bringeth againe lost things: If of St. *Appolines* it taketh away the tooth-ache: If St. *Lucies* it cleereth the eyes: if of the Holy-Ghost, it giveth a faire husband, or a beautifull wife, &c. Now whereas none of these are found in Holy Scriptures; for confirmation hereof they pretend many Miracles:

*Plessis Masse ex varijs authoribus.*

*Miracles.*

My

My Lord of *Durham* in his booke of the Institution of the Sacrament of the blessed *body* and *blood* of *Christ*, reckoneth up thirteene among others, of a certaine Priest called *Plegillus*, being desirous to see Christ in the *Eucharist* after prayers for this purpose he saw after consecration *Puerum Jesum*, the child *Jesus* in the *Hoast*, he imbraced him, and after much kissing him, he desired to receive the Sacrament, and so the vision vanished. *Malmsbury* writeth, that *Berengarius* was wont to say, that when the Priest had kist Christ with his mouth, he devoured him with his teeth. The novelty of Transubstantiation appeareth by the confessions of some of their owne writers. Cardinall *Bellarmine* relateth, that *Scotus Camera-censis* and others plainely confesse, that neither by the words of *holy Scriptures*, nor by the *Creeds* nor *sentences* of the ancient, we are compelled to beleeve *Transubstantiation*. Wheras the Institution of the *holy Sacrament of the body and blood of Christ* is in divers places set downe in the *New Testament*, I desire the *Reader* to search whether he can finde *the Romish Masse*, *their Transubstantiation*, their *elevation* of the *Sacrament* for the *adoration* thereof, their *reservation* of the *Hoast* in a

*Malms. lib. 3. Ferunt Berengrarium carpere solitũ & dicere speciosa certe pax nebulonis, ut cui oris præbuerat basium, dẽtium inferret exitium.*

*Bell. de Eucharist. lib. 3. cap. 23.*

Boxe; their circumportation thereof on *Corpus Christi-day*, and other ſolemne times; their private Maſſes, their halfe Communion, their propitiatory Sacrifice for the quicke and the dead, &c. Whether (I ſay) hee can finde theſe, or one of theſe in our Lords Inſtitution: And on the other ſide, let him looke upon our holy Communion, whether there be any one thing in it which doth differ from our Lords Inſtitution.

As for us, wee doe with all reverence, with bended knees and hearts receive this *Holy Sacrament*: but their new inventions before named, wee reiect, with other Orthodox Chriſtians in the world; as not of Chriſts Inſtitution, nor practiſed in the *Primative Church*.

And here I doe alſo appeale to the very conſciences of the *Romiſts* themſelves, whether it is not better to follow Chriſts Inſtitution oft-times ſet downe in *Holy Scripture*, than the traditions of their Church.

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## 13. *Communion in both kinds.*

FOr the Communion in both kinds, *Beda* reporteth, In the life of *Cuthbert* that one *Hildmar* an officer to *Egfrid* King of *Northumberland*, intreated *Cuthbert* to send a Priest that might minister the Sacrament of the Lords body and blood unto his wife that then lay a dying.

*Beda in vit. Cuthberti. cap. 15.*

*Antonin. Archiep. Florent. Chron. par. 2 pag. 613. Northmanni autem confessioni peccatorum vacantes mane Dominico corpore & sanguine communicaverunt.*

*Antonius* Arch-bishop of *Florence* reporteth, that *William the Conqueror* and his Army received the Communion in both kinds, *viz.* in the morning they communicated of the body and blood of our Lord.

*Matth. Paris in Haraldo Normanni mane Dominici corporis & sanguinis munimine saginati, &c.*

And *Matthew Paris* testifieth the same, *viz.* the *Normans* in the morning before they fought with *Harald*, strengthned themselves with the body and blood of Christ.

*Hovend. fol. 354. Quadam ex his nomine* Donna, *cũ jam corpus Christi accepisset, & sanguinem libasset, in vita Burgundorf.* Relig. anc. *Irish. pag. 38.*

*Hovenden* also reporteth, that K. *Henry* the 3 sonne to King *Henry* the 2, received the body and blood of Christ. And *Jonas* of *Donna* the Virgin, that shee received our Lords body, and sipped of his blood

Also it was decreed in a Synod under *Cuthbert*

*Laici admonendi sunt quatenus frequentius communicent, ne salutaris cibi potusq; inopia deficiant, dicente Domino,* Nisi mãducaveritis carnem filii hominis, & biberitis sanguinem ejus, non habebitis vitam in vobis manentem. *Synod. an. 747*

bert in the yeere 747, Can. 23, that *Laickes* should bee admonished to Communicate more often, lest they should want the *food* and *drinke* of *Salvation*, our Lord saying, *Except you eate the flesh and drinke the blood of the Sonne of man, you shall have no life in you.*

In these times you see that both Priest and people were partakers of the *Cup*: but what need I prove this; for above a thousand yeere all Orthodox Christians received the *Communion* in both kinds. But in the Councell of *Constance* the *Romists* presumed to correct Christs Ordinance, and that in a most rude manner, *viz.* Although Christ did administer in both kinds, yet this notwithstanding, &c. we command no Priest to communicate to the people in both kinds, under paine of Excommunication. Heare the weighty Reasons which induced them to decree flatly against Christs precept and practice of the *Primitive Church*, viz. *The length of Lay-mens beards, loathsomnesse to drink after others, the costlinesse and difficulty of getting Wine, frosts in Winter, and flies in Summer, the burthen of bearing, the danger of spilling, and the peoples unworthinesse to equall Priests in receiving in both kinds.*

*Gerf. tract. contra hæres. de commun. sub utraq; specie.*

*Alex. p. 4.*

*Alexander Ales* maketh mention, that devout

devout and religious persons found it strange that the cup should bee taken from them, demanding that it might be restored them againe, and their request was made of none effect by a pretended miracle which was by making blood to come out of the *Hoast*. *Plef.* Masse.

## 14. *Sufficiency of Scripture.*

FOr Sufficiencie of Scripture, *Anselme* writeth upon these words: They are able to make us wise to salvation: *They are able to make thee Sufficiently learned to obtaine salvation.*

*Beda* also writeth of the successors of *Columkele*: *That they observed onely those things which they could learne in the Propheticall, Evangelicall, and Apostolicall writings.*

*Quæ literæ possũt te instituere, id est, sufficienter doctum reddere ad æternã salutẽ consequendã* Anſ. *tom.* 2 *pa.* 121

*Tantum ea quæ in Propheticis, Evãgelicis & Apostolicis, literis discere poterant observantes.* Bed. *Hist. lib.* 3. *cap* 4. Columb. *in Monast. in Epist. ad* Hunaltum.

Yea, our fore-fathers accounted the Scriptures their chiefe riches, according to that of *Columbanus*.

*Sint tibi divitiæ divinæ dogmata Legis.*

But now since these new doctrines before named, have beene hatched, the holy Scriptures are vilified and disgraced: I will not weary you with their common places used,

*Tom. 1. Lib. de verbo Dei nõ script. cap. 4.*

for disgracing it. *A Nose of Waxe, A dead letter, a leaden rule, with many such like phrases of reproach, yea, they call it Insufficient, &c.*

Psal. 19.

The holy men in times past could not speake too much good of the sacred Scriptures; heare David: *The Law of God is perfect converting the soule*: Heare St. *Paul*: *All Scripture is given by inspiration of God, and is profitable for Doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may bee perfect*: read the ancient Fathers how they magnifie the plenitude thereof; but now many of the *Romists* labour to disgrace the holy Scripture. Cardinall *Bellarmine* writeth a whole Chapter to proove the Scripture insufficient, and Cardinall *Peron* setteth forth a Blasphemous booke with this title: *De l'insuffisance Scritture sancte*: It would grieve a Christians soule to heare them so to vilifie the sacred Scripture: but why is all this? and why are the scriptures insufficient? Is it not because their novell Doctrines are not contained in them?

2. Tim. 3. 15.

*De verbo Dei non scripto. Lib. 4. cap. 4.*

To conclude, in believing the sufficiency of holy Scriptures, we agree with our fore-fathers, and the *Romists* doctrine is novell.

15. *Scrip-*

## 15. *Scripture in their owne Language.*

THey had also the Scriptures in their owne Languge: *Bale* reporteth of a translation caused to be made by King *Aldestan*: also *Beda* himselfe turned St. *Iohns* Gospell, the Psalmes, and other bookes of the Bible into English: it is said that K. *Alfrid* caused the Psalter to bee turned into English, some say the whole Bible.

*Bal. de script Brit. pag. 97. Iho. Trevis. Lib. 5. cap. 24.*

*Pits. de illust. Ang. scrip. pag. 171.*

Yea, also the Layty were commanded to read them: *Beda* reporteth of Bishop *Aidan*, *That all such as went in his company, whether they were of the Clergy or Layty, were tyed to exercise themselves either in reading of the Scriptures, or learning of the Psalmes.*

*Omnes aut legendis scripturis aut Psalmis discendis operam dare lib. 3. cap. 5.*

Also hee commendeth *Alfrit* for a most learned man in the Scriptures. It hath beene the continuall practice of the godly, commended in the Old and New Testament: in holy Scripture the Layty, both men and women are commended for reading of them, as the *Eunuch*, and the women of

*Alfrit. vir in Scripturis doctissimus lib. 4. cap. 26*

*Berœa*,

*Beræa*, the Primative Fathers did with vehement perſwaſions perſwade the Laiety unto them: But now as ſome of them write, it is hereſie to ſay it is neceſſary to tranſlate them into the vulgar, and the Divels invention to permit lay people to read them: now the reading of holy Scripture is not onely unprofitable, but many waies very hurtfull to the Church: And would it not aſtoniſh a man to heare them that beare the name of Chriſtians to blaſpheme them, and to prohibit the reading of them by lay people under grievous puniſhments. St. *Iohn* telleth us of two witneſſes that lye dead in the ſtreets of the great City. Our late ſoveraigne Lord King *James* writeth theſe two witneſſes may be taken to be the two Teſtaments: *Scrutamini Scripturas, illæ enim teſtimonium perhibent de me*: *Search the Scriptures, for thoſe beare witneſſe of me:* Theſe are the two Olive-trees, bringing peace to all beleevers, even the peace of conſcience: Theſe are the two Candleſticks ſtanding in the ſight of God, giving light to the Nations: Theſe two witneſſes, or Teſtaments (ſaith hee) were diſgraced, corrupted, and ſuppreſſed; (nay, ſo ſuppreſſed & ſilenced as he was brent for an hereticke, that durſt preſume

*ed. lib. 4. de verbo Dei non ſcripto cap. 4.*

K. *James Premonition pa. 73*

*Joh. 5. 39.*

sume to looke upon them, kept close in a strange tongue, that they might not be understood; *Legends* and lying wonders supplying their places in Pulpits, and as suppressed, also killed. And to this purpose commeth forth *Censura generalis, ut mucrone censorio jugulare eos possit*, and cutteth their throats indeed: for the Author ordeineth all Translations but their owne to be burnt, nay, hee professeth, *He commeth not to correct, but to destroy them, controlling and calling in question every place of Scripture that disagreeth from their traditions: And yet praised be* God, *we see with our eyes, as our predecessors have done in some ages before us, these witnesses rise againe upon their feete, and shine in their pristine glory*: thus farre King *James* of blessed memory. To conclude this point with the saying of *Nilus* Arch-bishop of *Thessalonica*, *To accuse the Scriptures is as great a fault, as to accuse God himselfe, who is void of all blame.*

K. *James* to all Christian *Mon. pag.* 75.

*Nilus de cau. dissent. pag.* 21.

Of these points and others you may read more in the most learned discourse of the Religion anciently professed by the *Irish* and *British*, written by the most Reverend Father in God *James Usher*, Arch-bishop of *Armagh*, and Primate of *Ireland*.

And here you see how King *Henry* the

Eight, and King *Edward* the Sixt brought in no new *Religion* amongst us, but restored the old, ancient, and *Apostolicall Religion*, suppressed for some yeeres by the Church of *Rome*.

By this it also appeareth, that most of the Doctrines before named, now taught & urged for Catholicke in the *Roman* Church, were neither the Doctrines of the other Christians in *Europe*, *Asia*, and *Affrica*, nor of the ancient *Roman*, *Easterne*, *Southerne* Churches, nor of *Gregory* the great, Bishop of *Rome*, who sent *Austen* hither, nor of the ancient Britaines our fore-fathers.

For howsoever the *Romists* pretend antiquity, as the *Gibeonites* did to deceive *Josua* and the *Israelites*, in shewing old shooes, old clothes, old bread, &c. yet in this Treatise you may see their Doctrines to be new; as that there was no vniversall Bishop above all Churches, and Councels before *Austen* the Monks time: Neither was *Transubstantiation* heard of; it was devised long after: Neither were Images worshipped, you have heard of their bringing in, *Priests marriages* were then as lawfull as now: The *Sacrament of the Eucharist was administred in both kinds*: neither were

the Laicks forbidden *the reading of the Holy Scriptures in the vulgar, &c.*

*Thus I have thought good to publish some few Observations of mine owne, hoping some others out of their readings will adde thereunto: The* Lord *of his Mercy keepe us in his owne wayes, and call home such as are wilfully or ignorantly gone astray, and give them grace to receive the* Love of Truth, *that they may be saved: And this I aske for* Jesus Christs sake, *to whom with the Holy Spirit, three persons, and one* God, *be all praise, glory, honour, and dominion, now and ever more*

Amen.

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FINIS.

FINIS.

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